

# ORTHOPÆDIA:

Or, The ART of  
CORRECTING and PREVENTING  
DEFORMITIES

IN

# CHILDREN:

By such MEANS as may easily be put in  
practice by PARENTS themselves, and  
all such as are employed in Educating  
CHILDREN.

To which is added,  
A DEFENCE of the ORTHO-  
PÆDIA, by way of SUPPLEMENT,  
by the Author.

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Translated from

The *French* of M. ANDRY,  
Professor of Medicine in the ROYAL COL-  
LEGE, and Senior Dean of the Faculty of  
PHYSICK at *Paris*.

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Illustrated with CUTS.

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V O L. II.

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ON THE  
 OF THE  
 COMMISSION  
 DETECTION  
 CHILDREN

A DETAILED  
 IN ORDER  
 OF THE



The Board of M. M. V. D. R.  
 Professor of Medicine in the Royal College  
 of Physicians of London  
 Physician in Law

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ORTHO-





# ORTHOPÆDIA.

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## BOOK FOURTH.

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*The Deformities of the HEAD.*

*The Means of preventing and correcting those Deformities.*

**T**HE Head, to repeat here what we said in the Beginning of the first Book, includes the Skull, the Hair, and the Face. The Skull is the Case of the Brain, the Hair is the Covering of this Case, and the Face is a Composition of those Parts which compose the whole Fore-part of the Head. Thus we have three Sorts of Deformities to speak of here: First, those which affect the Head, with respect to the *Cranium*; secondly, those with respect to the Hair; thirdly, those with respect to the Face.

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## 2 Means of preventing and correcting

### *The Deformities of the HEAD, with respect to the SKULL.*

THE Head, to be well shaped with respect to the Skull, ought to be a little round, and when measured somewhat horizontally long, to protuberate a little both before and behind, and to be pretty flat on the Sides. This is the natural Figure of the Skull; but this Figure is frequently spoil'd by the manner in which Children are treated. Care ought to be taken of the Caps that they wear, as well as of the Bands with which their Heads are tied; for if either of these press too much upon the Sides of the Head, they will make it disproportionably long, and so mould it like the Heads of those People which are called *Macrocephali*; a Greek Word, which signifies *Long-Head*. If they shall be tied too tight not only on the Sides, but likewise before and behind, it will rise up in a Point, and become like that of *Thersites*, so well known in History, who had his Head of a pyramidal Figure.

THE Head of an Infant takes one or other Figure, according to this or that Pressure which it suffers; and from thence proceeds the Difference which is found amongst the People of different Countries, with respect to the Figure of the Head. The most part of the *Flemish*, for Example, and of the *Parisians*, have the Head long, upon account of the Custom observed amongst them of laying down their Children to sleep upon their Sides, whereby their Temples are compressed, and binding their Heads fast with certain Caps called Biggins,

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gins, which press the two Sides of the Head. The *Germans*, on the contrary, have the Head broad behind, upon account of their Mothers laying them upon their Backs in the Cradle, tying their Hands to the two Sides of it, to keep them firm; by which means it is out of their power to put their Head in any other Situation. The *Muscovites* have their Head flat before, because their Mothers are at pains to press it into that Shape. The People of *Antwerp* have the Head round, upon account of the equal Compression which the Nurses make upon it; and the People of *Brussels* have the same, from a like Cause. The *Genoese* have the Crown of the Head raised very high, occasioned by the manner of wrapping up the Head when they are new born.

THE best Method for having the Heads of Children well shaped, is to make use of nothing that may constrain the Shape, but leave it entirely to the Will of Nature. By striving to mould the Head into a certain Figure, we confine the Brain and run a risque of putting the Organs out of their proper Situation, which may produce very bad Effects upon the Mind. The best Method then, as I just now said, is to leave the Head entirely to its natural Figure, unless by some Accident or other it has been deformed, in which case it may be cured by soft pliable Bandages, which, without any other Force, will restore its due Figure.

FURTHER, Care should be taken of the manner of combing the Heads of Children, for by neglecting to comb them equally and

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gently, one may sometimes give them a wrong  
Turn.

WE come next to consider the Largeness of the Head. There are some Children who have the Head naturally large, and others who have it naturally very little. This Difference proceeds from the greater or smaller Effort which the Blood contained within the Vessels of the Brain makes to expand itself, while the Child is in its Mother's Belly, and its *Cranium* is extremely tender.

WHEN this Effort is great, the Vessels which are scattered upon the Brain, presently distend themselves, and this Distension obliges the Skull, which is the Case of the Brain, and which, in the Mother's Belly, is very capable of Extension, to take a larger Diameter; in the same manner as we see those Bubbles of Soap which Children make with a Reed of Straw, rise and distend themselves in proportion to the Force with which the Air is thrown into them through the Pipe. Thus when a Child is born with a very large Head, it is commonly owing to this, that the Vessels of the Brain have suffered some considerable Force, by an extraordinary Impulse of Blood, which has obliged the Brain, and consequently the *Cranium*, to take a larger Dimension.

THIS Effort which the Vessels of the Brain suffer, and which gives them a larger Diameter, may render them at last flaccid and lax, whereby their Action and Elasticity will be diminished, and thus the animal Functions be performed more slowly. It may consequently happen from thence, that some People who happen to have very large Heads, are not of  
so

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so lively a Genius as others; and as we meet with this sometimes, it might probably give occasion to the Proverb, *a large Head and little Wit.* But this Proverb is very faulty, as a great Number of Examples demonstrate. We shall content ourselves for an Instance with *Robert Great-head*, formerly Bishop of *Lincoln*, a Man of the greatest Wit, Spirit, Judgment, and Learning; and was so furnamed only upon account of the extraordinary Largeness of his Head.

ON the other hand, when the Blood makes too small an Effort, it distends the Vessels of the Brain less, and consequently does not enlarge the *Cranium* so much, and this renders the Head little. But as this Smallness of the Head comes from a weak Impulse of the Blood, it happens that the most part of People who have little Heads, are incapable of strong Application, and can only form to themselves weak light Thoughts. These Sorts of Heads are commonly called *Linnet Heads*.

WOMEN with Child, who, during their Pregnancy, drink a good deal of Wine, and live upon too hot a Diet, render the Blood of their Children at this time too active, which, by the Reason above alledged, may make the Head too large; and they who drink nothing but Water, and live upon Food of a cold Quality, render the Blood of their Children too slow, which, by the contrary Reason, may make the Head too little. Thus, in this respect, it may be said in some measure, that Women with Child are as it were the Mistresses for forming the Heads of their Children. They ought therefore to shun all kinds of



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Food that are either too hot, or too cold, and guard themselves in the mean time against all the Passions which agitate the Blood too much, as likewise from a Life too indolent and unactive, by which Conduct their Children will neither have the Head too large nor too little; at least, if no hereditary accidental Causes prevail to occasion it; and even in that case, the Regimen which we have advised, may help very much to diminish the Force of these Causes.

WE shall conclude this Article with a general Reflection upon the Conformation of the Head as far as it depends upon the Size of the *Pelvis* in Women with Child. We have said in the Beginning of the second Book, Page 82. V. 1. that the rising or jutting out of the Haunches, as well as that of the Back-side, served not only to add a Gracefulness to the Shape of Women, but that it was useful and even necessary to them in their Labour in Child-bearing. We must add here, that this rising or jutting out, is still very necessary in Women with Child for the Increase of the *Fœtus*, and for its perfect Formation, but especially with regard to the Head; because the Head being that Part which Nature is at most pains about, (for it were easy to prove, that all the other Parts of the Body are made for it) it follows that if a Woman with Child has not the Haunches and Back-side (which Parts form the *Pelvis*) very much raised, or if she binds her Belly too tight, either with Stays, or a Girdle, it will be difficult for the Head of the Child to obtain a right Shape and Size.

I proceed next, according to the Order which I have proposed, to what concerns the Hair.

*Deform-*

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### *Deformities of the HEAD, with respect to the HAIR.*

IT is a common Saying, that a Woman who has fine Hair, has a fine Head. Every body does not know how to come at this fine Head; but there are very few People, who, by taking a little pains, may not at least have their Hair free from certain Faults which are very observable, such as are 1. Rustiness of the Hair; 2. Falling of the Hair; 3. The Hair red; 4. The Hair forked.

#### *I. Rustiness of the HAIR.*

THE Rust of the Hair is a kind of Scab at the Root of it, which eats it through in the same manner as Rust consumes Iron, or as a certain corrosive Moisture, which is found sometimes at the Roots of Plants, gnaws and undermines them. This Comparison is so much the more suitable, as the Hairs are true Plants which grow, upon the Head, as Herbs grow upon a Wall, or on the Ground. Their Root and Stalk, for Example, have the same Structure with the Root and Stalk of a Reed or Oats; one sees the same Cavity, the same Knots, and the same Shoot or Sprig in both; and one may observe that both of them have the same manner of growing.

THIS Rustiness of the Hair, commonly happens to People who are not at pains to comb or brush their Hair. It sometimes falls off in Crusts and Scales like Bran, and some-

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times it brings away the Skin of the Head in Plates.

WHEN this Rust is very corrosive, the Hairs fall off in Spots here and there, in the same manner as the Hair of a Muff, which has been a long time locked up without being dusted.

THE Method then of preventing this Evil, is by using the Comb, or Brush ; but when, from neglecting to make sufficient use of these, a Child is already affected with this Deformity, there are two kinds of Remedies to be made use of ; the one internal, and the other external. The internal is 1. To purge the Child frequently ; for this Disease never appears externally, without affecting the Body inwardly at the same time, and then the Mass of Blood being tainted, furnishes constant Materials to the Disease. The Purge should be composed of twelve Grains of white Jalap, four Grains of Scammony, and a Scruple of Cream of Tartar, all in Powder given with an Ounce of Syrap of Fumitory, and a little common Water. The Dose may be diminished or increased, according to the Age of the Child. You must likewise give him every Morning, for two or three Months, Veal Broth, with a good deal of Cresses in it.

THE external Remedy is first to cut the Hair, and then to wash the Crown, and all round the Head, with a strong Decoction of Celandine, Wormwood, Sage, Baum, and Tobacco. These Herbs must be bruised all together, and then boiled in a sufficient Quantity of red Wine ; after they are boiled, dip a Linnen Cloth in the Decoction, and apply it

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it pretty warm all over the Head, having first washed it with the same Decoction warm. The Cloth must be left applied to the Head two or three Days without renewing it, after which the same Process must be repeated as before; and this Method ought to be continued for several Weeks. I would advise however, that nothing be applied to the Head that may repel the Humour; for such rash Practice might kill the Child, or render him blind.

WHEN this Disease is of a long standing, there is no way of curing it, but by separating the Skin wherever the Scab has spread. This Remedy appears to be violent; but it is by no means so, if it is right set about. The Operation is performed as follows:

YOU begin with cutting the Hair as close to the Skin as possible, then you wash the Head with the Patient's own Urine new made; this must be repeated as oft as possible for two Days successively, leaving a Linnen Cloth dipt in the same Urine applied to the Head all that time.

THE third Day you must apply over the Head a Plaister made of two Drachms of Myrrh, and as much Aloes, both in Powder, and made up with a sufficient Quantity of Pitch and Turpentine. This Plaister must lie on for the Space of three Days, at the End of which Time it will come off almost of its own accord; at least you will need only to pull it very gently, and it will carry along with it the Skin of the Head; which Skin separates so much the more easily, as it was almost quite corroded before, and but little attached to

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the Parts below. When the Plaister is removed, you must wash the Head with the Patient's Urine, as before.

### 2. *The Falling of the HAIR.*

THE Falling of the Hair, when it does not proceed from the Disease which we have been just now talking of, is generally occasioned by the Cavities in which the Roots of the Hairs are lodged being too large. This is the Reason that the most part of old People are bald; for in old Age, the Cavities in which the Roots of the Hair are planted, as well as those which receive the Roots of the Teeth, acquire a larger Diameter, whence being at too much liberty in their Sockets they are not able to keep their Place, but are forced to fall out, or shake from Side to Side, in the same manner as we see Nails which are put into two large Holes are loose or fall out. It is the same case with the Hair: upon which we may observe that after certain Diseases it frequently falls off, because almost all these Diseases are accompanied with profuse Sweats, or other Symptoms which are capable of enlarging the Cavities in which the Roots of the Hair are placed; such as, for Example, the Small-pox. This Cause being explained, it is easy to see that there is no better method for hindering the Hairs to fall off, than to have recourse to those Things which straiten the Cavities in which the Roots of the Hair are planted. The means to accomplish this, is to wash from time to time, the Crown and Sides of the Head, with a little Verjuice. In *Denmark* they



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they make their Horses Tails grow very long, by combing them with Combs soaked in a Decoction of Onions, and by washing them with the same. The Juice of Onions only produces that Effect, by straitning the Cavities in which the Hairs are planted.

#### 3. *The Colour of the HAIR, its Defects.*

THE Colour of the Hair proceeds from the predominant Humour which nourishes them. When it is the red Part of the Blood, they incline to a red glowing Colour. When it is a thin Bile, they are flaxen. When it is a pretty rich Bile, they are black or of a Chestnut Colour. And when it is Phlegm, they are white.

IN Infancy they are commonly nourished with a thin Bile, for which Reason most part of Children have their Hair of a flaxen Colour. In Youth, or in proportion as Children approach to the Years of Puberty, the Hairs are nourished with a richer Bile, and it is the same in Adults, which renders them of a darker Colour; whence we see that Children whose Hair is flaxen when they are very young, have it of a brown Colour not many Years after. In old Age, the Hair takes its Nourishment (at least for the most part; for there are some Exceptions) from that pituitous Humour which is called the white Part of the Blood, or the Lymph; for this is the Humour that prevails in old People, and it is this that renders their Hair white. It cannot be denied in the mean time, that the following Cause may concur with the one now mentioned.

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WE observe at the Roots of the Hair, when we pull a few of them out, a viscid Juice, which serves for their Nourishment. This Juice abounds more in young People, but in old Age it is dried up, and then it may happen to the Hair, from its Roots not receiving sufficient Nourishment, what happens to Corn, which grows white when the Roots do not furnish the wonted Juice any more to the Stalk.

SOMETIMES Melancholy has that effect of making the Hair white, and young People have become white-haired all of a sudden, from excessive Grief; which Whiteness may proceed here from the same Cause with the above, because an Excess of Grief wastes the Strength very much, and by this means consumes a great part of that Juice which nourishes the Hair. Besides excessive Melancholy drives the Blood inwards, and leaves no Nourishment for the Hair, but Lymph or Phlegm, which is the reason that some People have become grey-haired in an Hour through violent Grief; History is full of Examples of this.

WE sometimes see young People with white Tufts of Hair, while all the rest is of a Colour common to their Age. This proceeds from hence, that in the Places where these Tufts are, there is a greater Number of lymphatick or pituitous Vessels which distribute their Liquors there, of which they are full, while in the other Parts of the Head the bilious Vessels prevail.

BUT we must not imagine with the Vulgar, that the Bile is a pernicious Humour; on the contrary,

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contrary, it is a Juice which we ought to take exceeding good care of. The Bile is the Balsam of the Blood; and without the Bile the whole Mass of Humours would grow putrid. It is no matter what Colour the Bile is of, provided it does not degenerate from its natural Quality, and is neither too thin nor too thick, in too great or too small a Quantity. If it is right in these respects, it is of very little Importance, whether it be brown or light-coloured, yellow or reddish, or even inclining to black.

THERE are different Colours of the Bile, as there are different Colours of the Skin. Some are of a black Complexion, some are white, and some tawny, &c. and for all this Difference, they are all alike healthy.

THEY say sometimes, when talking of People of a grave thoughtful Temper, that they are melancholy, that is to say their Bile is black; but Anatomy has not yet confirmed this Fact. On the contrary it might be advanced, that People whose Bile is of a pretty dark Colour, have a better Temperament than others. This is the reason that in the Choice of a Nurse, we always prefer those who have dark-coloured Hair. Besides, it is a very common opinion amongst Physicians, that the Milk of black Cows is wholesomer than that of others. But it is not my Business here to enter upon a Discussion of this Affair. It is sufficient to know that the different Colours of the Hair proceed from the different Sorts of Humour, which predominates, whether it is Blood, Bile, or Phlegm. Here we must not pass by an Observation of the skilful *Spigelius*,

14 *Means of preventing and correcting gelius*, that celebrated Physician of the University of *Bale*, viz. That Children begot when their Fathers were very old, become grey-haired when they are very young, while they who spring from very young Fathers, grow grey-haired very late; upon which he relates the following Story.

“ WE have had here at *Bale*, says he, two  
 “ Professors of Medicine, *Felix* and *Thomas*  
 “ *Platerus*, both of the same Father; but the  
 “ first, viz. *Felix*, was born when his Father  
 “ was very young, and the other when his  
 “ Father was very old. *Felix* lived to a very  
 “ great Age, and his Hair did not grow white  
 “ till he was very old; but *Thomas*, on the  
 “ contrary, who was more than forty Years  
 “ younger than his Brother, grew white-  
 “ haired a great Number of Years sooner than  
 “ *Felix* \*.”

THIS Observation confirms what we have said of the Cause, which renders the Hair white with respect to the Humour with which they are nourished. *Felix*, who was born when his Father was young and vigorous, and the Humour which nourished his Hair, was not that Lymph and Phlegm which nourishes the Hair of old People, had his Hair very long of

\* *Observatur Et hoc, quod qui a patribus jam senibus progenerantur infantes, citius quam alii canescant. Hinc duos hic Basiliæ habuimus fratres, Medicinæ Professores, Felicem nimirum Et Thomam Plateros, quorum prior a parente adhuc juvene genitus, ante senectutem decrepitam canis non evasit: posterior autem, quadraginta Et aliquot annis junior, atque adeo a parente jam septuagenario, pluribus ante fratrem, etate sua majorem annis, canis redditus fuit.*  
 Theatr. Praxeos Med. Authore Theodoro Zuingerro, Anat. & Bot. in Acad. Basil. Profes. Tom. 2. p. 389.



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of the Colour of his Father's when he was young; while *Thomas*, who was begot by the same Father when he was very old, and his Hair was now nourished with that Lymph and Phlegm which nourishes the Hair of old People, had his Hair very soon of the Colour of his Father's when he was old. There is no need of puzzling the Head much to be convinced of the Truth of this Hypothesis.

THE Colour of the Hair is a Thing which is very difficult, though not impossible, to change. When the Hair is white from old Age, it is usual to comb it with a Leaden Comb, to make it darker. This Expedient makes no radical Change of the Colour, it only disguises it for some time, and the true Colour always returns, unless they have perpetual recourse to the Lead. But as our Design in this Book is only to treat of those Deformities which happen in Infancy, or in Youth, we shall say nothing of the Method of preventing or correcting that Whiteness of the Hair which happens in old Age.

WE shall only speak a little of that which happens to young People, and which may sometimes be corrected, though with a good deal of Trouble, and only in case it does not proceed from the same Cause with that in *Thomas Platerus*, whom we mentioned above.

WHEN the Hair is grey in young People, whether in Tufts or otherwise, we must, to recover its natural Colour, though that is a very difficult Task, wash the Hair frequently with a Decoction of Night-shade, Mugwort, Arse-smart, Germander, Tobacco, Columbine, Lavender, Thyme, and Penny-royal, or with a Decoction of the Root of Turmeric, other-  
wise



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wife called *Indian Cyperus*. If these Decoctions do not absolutely change the Colour of the Hair, they will do still better than a Leaden Comb. But the right way of going to work, is to begin first with cutting the Hair as close to the Skin as possible, and then to wash the Head with one of the above Decoctions, so that the Remedy may penetrate the deeper into the Roots of the Hair; and afterwards, in proportion as the Hair grows, the more Care ought to be taken in washing the Head, which Method must be continued for several Weeks.

### *The HAIR Red.*

THE red Colour of the Hair proceeds, as we have observed, from its being more nourished with the red Part of the Blood, than with any other Humour. Bleeding is a great Help in this Case, but we must take care not to push this Method too far. Frequent washing of the Hair is likewise of great service, and the best Liquor for this purpose is a strong Decoction of Knot-grass, which, by its astringent Quality, checks the too great Violence with which the Blood is thrown into the Cavities of the Hair, which, by its natural Transparency, allows the Colour of the Humour with which it is filled to appear.

WE must account for this Colour of the Hair in the same manner as for red Sweat, of which there are so many Examples, and which are very justly termed bloody, because they really proceed from hence, that the red Particles of the Blood are driven thro' the very Pores of the Skin, and stagnate upon the Surface

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face of the Body. Here would be a proper Occasion to talk of that Disease so common amongst the *Polanders*, in which the Blood oozes out at the Tops of the Hair; but this would lead into a Digression, which would carry us out of our way.

*The HAIRS Forked.*

THESE are Hairs split in the End into two or three Fibres, which may be separated by a dextrous Hand into as many small Hairs, from the Top to the Root. This Forkedness of the Hairs proceeds from an acrid, corrosive Juice, furnished by the Mass of Blood, and stopped in the Extremity of the Hairs.

THE Method of preventing and correcting this Deformity, is, 1. To have the Tops of the Hair a little cut frequently with a Pair of Scissars. 2. To wash the Hairs with a little Ox-Gall diluted with Water. 3. To drink every Day for some Weeks, both at Meals and at other Times, Tea made of *China* Root, which is prepared by infusing cold; in two Pounds of common Water, two Drachms, or thereabouts, of this Root, which must be left to soak four or five Hours, or longer if it is Winter; after which the Root must be taken out; and the Water drank in the manner we said above, either with, or without Wine, just as we drink common Water. It has no Taste, and is very effectual for blunting that Acrimony of the Blood which is transmitted to the Hair.

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### *Deformities of the HEAD with respect to the FACE.*

ACCORDING to the Division which we have made of our Subject, we must talk here of the Face, first, in general, with respect to the Air and Mein; then in particular, with regard to the different Parts which compose the Face, some of which are quite exposed to View, as the Forehead, the Eye-brows, the Eye-lids, the Eyes, the Nose, the Cheeks, the Ears, the Lips, the Chin and the Skin; others of them do not appear so much, as the Gums, the Teeth, and the Tongue.

### *Of the FACE in general, with respect to the Air and Mein.*

AN agreeable or disagreeable Face consists less in the particular Form of the Features than in the Air and Cast of the whole Countenance. We see a great many People with very homely Faces with respect to the Features, who yet have a noble, agreeable, and genteel Look; while others, on the contrary, have beautiful Faces, but a low, disagreeable, and forbidding Appearance.

THE Air of the Face depends upon the Sentiments of the Soul. Are you desirous that your Children should have a noble Look, an agreeable and pleasing Air? Inspire them with Sentiments noble and humane, and these Sentiments will represent themselves upon their Faces.

PEOPLE

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PEOPLE of low Birth, who in their Education commonly receive only such Sentiments as are low and fawning, have almost all of them a low and cringing Look. The Face, so to speak, takes the Features of the Soul, and moulds itself by them. When a Comedian, to play his Part, impresses himself with Anger, does not his Face of itself put on an Air of Choler at that Time? When we are touched with Compassion at the sight of some pitiful Object, the Face, without our being sensible of it, instantaneously discovers that secret Compassion with which the Soul is moved. It is the same Case with the habitual Sentiments of the Soul. When a Child is bred up in the Maxims of Honour, the Features of his Face are formed insensibly thereupon, and become at last indelible, provided this Education is protracted so long as till the Features are quite confirmed. The transient Sentiments of the Soul make only a slight Impression upon the Countenance; but its habitual Sentiments, such as are contracted in a good or bad Education, by good or bad Habitudes, these, I say, by redoubled Impressions, imprint upon the Face such deep Characters, that they are never afterwards to be defaced. It is this that makes the good or bad Countenance. When a young Person is naturally of a cholerick Temper, and there is no Pains taken to correct this Passion in him, his Face is forced to receive the Impression of those Clouds and Frowns which Anger occasions, the Marks of which will never disappear; but even when he is not angry, will discover his passionate Temper, and give him a rough Air. Let Reflection



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tion play her Part never so well afterwards, though she may correct, and perhaps overcome that passionate Temper, yet that rough angry Air which the Face has contracted will remain ever after, and the Person must carry in his Look, as long as he lives, something that is displeasing to all the World.

WHAT I have said of the Passion of Anger should likewise be understood of all the other Passions. If one accustoms himself, for Example, from his Youth, to Airs of Pride, and to despise almost every body that comes in his way, and his Parents are not careful in correcting this when he is a Child, his Face will receive by degrees Impressions of Pride and Haughtiness, and these Impressions, by being renewed every Day upon the Surface of the Face, will be so strongly imprinted at last, as to give him through his whole Life a disdainful Air, which is the most shocking of all Airs, and the most capable of drawing that Contempt upon a Man's Self which he has for others.

IF a Child is bred up in a fullen Manner, his Face will put on a fullen and displeasing Air. For this Reason, Parents, who wish their Children to have a sprightly Air, should educate them in such a manner as to keep them gay; but they must take care at the same time not to allow them too much Liberty, nor suffer them to speak and act inconsiderately. Too great a Condescension of the Parents in this Point will occasion a heedless Air in the Child all his Life, even after he comes to correct his Manners at last.

PEOPLE



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PEOPLE divert themselves sometimes with seeing Children mimick the Grimaces which they observe in certain People; but this is the readiest way of leading them into a Habit of making those same Grimaces themselves without being sensible of it: for the Skin of the Face, by being drawn together and wrinkled in a certain manner, contracts such Marks as are not to be defaced, like those which are made on Paper, which never disappear so much but the Mark still remains.

FROM what has been said we may infer, that Parents are as it were the Masters of their Children's Countenances, because the Face depends upon the Sentiments of the Mind, the Sentiments upon the Education, and the Education upon the Parents. If the Child's Features are not regular, the Parents cannot give them a just Regularity; but it lies in their power to form the Mind and the Heart of the Child, and it is by forming of these that they are able to mould the Air of his Face.

WHEN Children say or do any thing well, shew that you are pleased with it, by giving them a just Approbation: This elevates their Minds; and, if you do but take notice, you may observe something noble spread itself over their Features upon such an Occasion. But under this Pretext you must not be extravagant in praising your Children; such Praise may render them proud, and perhaps even insolent, and consequently may imprint upon their Faces such Traces of Pride and Insolence, as will make them hateful to Society. These Reflections are sufficient to excite the Vigilance of Parents in a great many other Points which I shall not mention.

THIS

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THIS may suffice with respect to the Face in general ; we shall proceed next to the Deformities of the different Parts which compose it.

*Of the FACE considered in particular, with respect to its different Parts.*

THERE are, as we said before, nine different Parts of the Face conspicuous at first Sight, *viz.* the Forehead, the Eye-brows, the Nose, the Eye-lids, the Eyes, the Cheeks, the Ears, the Lips, and the Chin ; to which may be added the Skin which covers the Face. We shall treat first of these Parts, and proceed next to those which are less obvious to the Eye, such as the Gums, the Teeth and the Tongue.

### THE FOREHEAD. *Different Deformities of it.*

YOUNG People should have the Forehead smooth and without Wrinkles. If Parents will but take care to keep their Children as much as possible pleased and in good humour, and accustom them to a Habit of Serenity ; they will have the Brow smooth, and without Wrinkles. But if they breed them up sullen, peevish and thoughtful, the Forehead will grow wrinkled while they are very young ; for Spleen and Vexation wrinkle the Brow. But, whether the Parents are in the fault, or not, if you see the Brow wrinkled, begin always with putting them in a gay Humour, and afterwards have recourse to the following Method  
for

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for effacing the Wrinkles, and continue this Method for several Months, till they entirely disappear. Tie a Bandage about the Forehead, to remain there Day and Night. **This** Bandage, if it be tied pretty tight, will render the Forehead smooth, provided it be continued a good while, and the Child is kept in good humour. But you must take care that the Bandage does not descend too low over the Eyes, for this may give the Child a heavy clownish Look.

THERE are many Children who have the top of the Forehead covered with Hairs, which come down almost to the Root of the Nose. Some think it right to shave what is superfluous of this Hair, but shaving only serves to make it grow more luxuriant, and so strong, that the top of the Brow, when it has been several times shaved, becomes all of the Colour of Slate. It is very becoming for a Man to have his Chin of this Colour after it is shaved; but this Slate-coloured Pique of the Brow, which reaches down almost to the Nose, neither looks well in Man nor Woman. The Method to be taken to hinder the Production of those Hairs which occasion this Pique, is to rub the Part frequently with sweet Spirit of Salt, which is kept in every Apothecary's Shop, and an Ounce of it will serve a long time. You put a single Drop of it with a small Brush upon the Part, and then rub it gently with a Linnen Cloth. This kills the Roots of the Hair, and at the end of some Weeks, this Plant (for, as we have remarked above, the Hair is a true Plant) deprived of fresh Nourishment, withers and falls away.

THERE

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THERE appears sometimes on the top of the Forehead, though the Case is very rare, an Eminence, or Protuberance, long, hard, round and pointed, resembling a Horn. This Deformity begins sometimes at seven Years of Age, as happened to the Peasant whom *Mezeray* talks of, the History of which I shall set down in his own Words.

“ IN the Country of *Maine*, in the Year 1599, there was a Peasant, named *Francis Trouillu*, aged thirty-five, who had a Horn upon his Head, which pushed out when he was seven Years old. It was made something like that of a Ram, except that the Wrinkles upon it were not spiral, but longitudinal, and its Point was turned inwards, as if it was going to enter the Skull again. He had retired into the Woods to conceal this monstrous Deformity, and wrought there in the Coal-pits.

“ ONE day as the Marshal *de Lavardin* went a Hunting, his Attendants observing this Peasant fly from them, run after him, and as he did not offer to salute their Master, they pulled off his Cap, and so perceived the Horn. The Marshal sent him to the King, who gave him away to somebody to make Money of him by way of a Show; but the poor Man was so much grieved and shagreen'd to see himself carried about like a Bear, and his Infirmary exposed to all the World, that he died very soon after \*.”

WE meet with several Examples in medical Authors of Excrescencies resembling this one which *Mezeray* here talks of. These Excrescencies

\* *Mezeray Histoire de France*, Tom. 7. p. 109.



cencies are formed of the Substance of the Hair; for the Hair is nothing else than Horn split into Threads. When the Pore through which the Materials of the Hair pass has a large Diameter, this Matter which presents itself in a large Size, will proportion itself to the Passage which it finds, and push out in that large Size, which makes the Horn. If, on the contrary, the Pore through which the Hair passes is strait, the Matter we are now talking of will twist out in the Form of a Thread, in the same manner as we see Silver, Copper and Iron, drawn out into Wire as small as you please, according to the Holes or the Size of the Wire-drawer, through which the Metal is made to pass. It is thus that Brass Wire, Gold and Silver Wire, and the Strings of Spinnets are made. It is true, the Hair is a Plant, but this Plant must take the figure of that Space to which it is confined. I have seen a large and long Asparagus, which by growing confined between two large flat Stones, was all as flat as Paste-board, and more than an Inch broad.

THE Nails are composed of the same sort of Substance with the Hair, and it is only the Figure of the Pore through which the Nail passes, which gives them that flat Shape. It is just the same case as with the Asparagus above-mentioned. Some People have been observed to have Horns upon certain Fingers instead of Nails. In the *Bibliotheca Anatomica* of that celebrated Physician *Mangetus*, you will find the History of a Woman who had the Nails of her Feet after the Make of a Ram's Horn, and almost two Inches long. He likewise mentions a Girl, who had Horns upon her Toes, which



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were longer than the Toes themselves, and used to fall off several times a Year, and grow again at the end of eight or ten Days. But what makes it plain that the Hair is nothing but Horn, is the Quality of the Smoke which comes from Hair when it is burnt; for there is no manner of difference between the Smell of this, and the Smell of the Nails when they are used the same way. The Hair of horned Beasts too, has the same Smell with their Horns upon the Fire.

OUR next Business is to consider, how the Forehead may be preserved against those Excrescencies which we have been talking of, and by what Method they may be removed, when they do appear. If the Horn which grew out of the Head of the Peasant, which *Mezeray* talks of, had not been neglected at first, as in all probability it was, considering the poor Condition of the Man, perhaps it would not have grown to such a length. But however that be, when there is room to suspect this Deformity, it may be prevented by the following Method. It discovers itself at first by a small Tumour which raises up the Skin, and is hard to the Touch. As soon as this is observed, you must have recourse to the Method above proposed for hindering the Hair to grow too much upon the Brow, which is to rub the Part frequently with Spirit of Salt. But if, notwithstanding this Precaution, or from neglecting to use it, the Horn pushes out, we must then have a little patience, because it sometimes happens that this kind of Horns fall off soon after of their own accord. When this happens, you must catch the opportunity, and  
rub

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rub the Part quickly with the Spirit of Salt; and it is a great chance, but by frequently repeating this Rubbing, the Root of the Horn will wither, and by this means the Horn will not be able to push out again. But if it does not fall off, which is hardly to be expected after two Months are expired, you must not allow it time to harden any more, but rub it constantly with the Spirit of Salt, while it is yet tender.

PURGING is of great service here, and the most efficacious Purge in this case is *Epsom* Salt; the least Dose of which for a Child from eight to ten Years of Age, is half an Ounce diluted in Broth.

CHILDREN are apt to receive Blows upon the Forehead, either by Falls, or from other Accidents; and these Blows occasion Bumps, which ought never to be neglected, because sometimes they produce Inequalities in the Brow by hardening there. The Means of preventing this bad Consequence, is to apply upon the Bump, as soon as you observe it, a small Plate of Lead, or a Half-penny; then to put a Compress dipt in Brandy over it, with a Bandage over all, and so leave it for two or three Days without doing any thing else to it; then wetting the Bandage and Compress very well with the same Liquor, without taking them off. I do not talk here of those Hair-caps which are put about Children's Heads, every one knows how; but one thing not well enough taken care of, is, that these Caps are frequently put too high upon the Head, so that when the Child happens to strike his Head against any hard sharp-pointed Body, such as

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the Cornish of a Table or Chimney, his Cap has no effect in hindering him from being hurt. I must here repeat what I mentioned once before, *viz.* That People ought not to chide Children when such Accidents befall them ; because the Accident itself is a sufficient Punishment to them ; and when you scold them upon these occasions, or, which is still worse, beat them, as a great many do, what must be the consequence ? You thereby oblige them to hide themselves from you the next time the like Accident happens again, and sometimes for want of timely Assistance some material Evil is produced by what at first was only a Trifle.

THE second Part of the Face, which we are to treat of at present, is the Eye-brow.

### *Of the EYE-BROWS.*

THERE are fourteen Conditions necessary to handsome Eye-brows.

1. THEY ought to be sufficiently furnished with Hair.

2. THEY ought in the mean time to be only moderately thick.

3. EACH Eye-brow should form upon the Forehead a concave Line in the Shape of an Arch, the Hollow of which ought to make a small Vault above the Eye, such as *M. de Voiture* describes in the following Stanza, where he paints the Eye-brows of a young Lady whom he met with at a Ball.

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Sur un front, blanc comme l'yvoire,  
Deux petits arcs de couleur noire,  
Etoient mignardement voutes,  
D'où ce Dieu qui nous fait la guerre,  
Foulant aux pieds nos libertés,  
Triumphoit de toute la terre.

*Beneath her ivory Front, just o'er her Eyes,  
Two sable Arches elegantly rise,  
Where perch'd on high the God of pleasing Pains  
His haughty Empire o'er the World maintains.*

4. THE Head of the Eye-brow ought to be thicker planted with Hair, than the Tail \*.

5. THE Intercil, or the Space between the Eye-brows, should be quite free of Hair.

6. THE Hairs must not start up, but lie flat in such a manner as they may point from the Nose towards the Temples, and not from the Temples towards the Nose.

7. THE Hairs ought to be short, and leave no bald Spots.

8. THERE must none of them stand on end, nor stride one over another.

9. THEY should be of a black, or Chesnut Colour, and not reddish, nor red.

10. EACH Eye-brow ought to make an entire Arch.

11. THIS Arch ought to be only moderately raised.

12. THERE ought to be one Eye-brow on each side of the Forehead.

C 3

13.

\* See in the first Book, what is called the Head of the Eye-brow, the Tail of the Eye-brow, and the Intercil.

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13. NEITHER of them should be quite bare.

14. THEY ought not to be double one above another.

#### 1. *The EYE-BROWS not sufficiently furnished with HAIR.*

WE said just now, in the first Place, that the Eye-brows ought to be sufficiently planted with Hair. If they have too little Hair, you must begin with shaving them, so as not to leave the least Down upon them, and afterwards foment the Part that is shaved several times a day, with a Decoction of Wormwood, Betony, and Sage, boiled in white Wine. Continue this a Month, or at least for three Weeks; after which shave the Part a-new, and then anoint it with the Oils of Honey, Wax, and Eggs, mixed together; and repeat this Uncction for a Month every Night before you go to bed, putting a Linnen Cloth upon the Eye-brow, to keep the Ointment applied to it.

#### 2. *The EYE-BROWS too thick.*

WE said, in the second Place, that the Eye-brows should not be very thick. If they are, burn a Cabbage, make a Lixivium of the Ashes, and with this Lixivium rub the Child's Eye-brows frequently. The Oil of Nuts is likewise very serviceable in this case; and it must be applied from time to time upon the Eye-brows.

YOU



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YOU must never shave the Eye-brows when they are too thick ; for that is the way to make them grow thicker. All the help that can be made of this kind, is to clip off some of the Tops of the Hairs with a Pair of Scissars ; but the Lixivium above-mentioned, as well as the Oil of Nuts, is more successful.

### 3. *The EYE-BROWS too streight.*

WE said, in the third place, that each Eye-brow ought to form above the Eye a crooked Line, in the shape of an Arch. When this Shape is not perfect, it is difficult to make it so ; and the best way is to let it quite alone.

AFTER all, to have the Eye-brows a little too streight, is not such a shocking Defect as justly to give one much trouble ; it is an Imperfection, but by no means a Deformity. It is certainly possible to make the Eye-brows arched, by means of a Razor, provided they are very bushy ; but the Shaving is always to be renewed ; and besides, it is easily observed, if you look but a little narrowly at the Person who has his Eye-brows thus moulded.

### 4. *The Head of the EYE-BROWS too thin of Hair.*

WE said, in the fourth place, that the Head of the Eye-brows ought to be better furnished with Hair than the Tail ; when this is not the case, it may easily be helped. The Method of doing this, is to shave the Part as smooth as possible ; as the Hair will grow again, after it sprouts shave it a-new ; it will

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not need shaving a dozen of times, provided you take care to rub the Part that is shaved with the Oil of Eggs and of Wax.

#### 5. *The EYE-BROWS joined together.*

WE have added, in the fifth place, that the Space between the two Eye-brows ought to be quite bare ; for when it is otherwise, it is reckoned a Deformity amongst us ; I say, amongst us, because there are some Countries where, on the contrary, it is reckoned a Beauty, to have the Eye-brows thus joined. Some of the Ancients speak of this kind of Eye-brows as of a thing very becoming, and amongst the rest *Petronius* and *Ovid*. This last Author remarks, that the Ladies in his time used a good deal of Art to procure themselves such Eye-brows \*. Our Taste is quite different ; for a modern Author has observed, that the Eye-brows joined together, denote Knavery ; and another says, that *the Marshal de Turenne had his Eye-brows large and joined together, which gave him an unlucky Look*. But those Observations are without grounds ; for the joined Eye-brows, no more than the large ones, either denote good or ill, and all the Evil which those Authors attribute to them, is only founded in their own Imaginations. There are People who have the Eye-brows joined, and yet are very honest and good-natured ; and some who have them large, are very fortunate. *M. de Turenne* had very extraordinary Success in all his Enterprises. It is true, that having clambered up to a rising Ground.

\* *Arte supercilii confinia nuda repletis.*

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Ground to discover the Enemy's Camp, he was unfortunately killed by a Cannon Ball. But what Connexion is there between this Misfortune and his large joined Eye-brows, which they pretend gave him an unlucky Countenance? How many Generals, without large Eye-brows, have come to a melancholy End; and how many such have been unfortunate all their Lives? I repeat it again, that the joined Eye-brows, no more than the large ones, either presage good or ill Fortune; and as to the first, M. *de Voiture* very justly ridicules the Prognosticks which the Physiognomists make from it. I would not have you imagine, *says he, in one of his Letters to Mademoiselle Paulet*, " that I am still that weak Creature  
 " which you formerly saw me, I am quite  
 " another Person than you would believe. I  
 " am increased full six Inches in my Journey.  
 " My Face is longer than it was before, my  
 " Eyes and Beard black, and according to  
 " the Idea which I have of the Baron *de*  
 " *Ville-Neuve*, I resemble him, more at this  
 " Instant, than M. *de Serisay*. That Mixture  
 " of Good-nature and Simplicity in my Look,  
 " is changed into something quite the reverse;  
 " and there is nothing about me but what is  
 " altered, excepting that my Eye-brows are  
 " still joined, which you know is the Mark of  
 " a very bad Man \*." Thus you see how *Voiture* ridicules the Physiognomists upon this Subject. We may add, that *Augustus* had his Eye-brows joined together †, and yet he was by no means a bad Man.

C 5

BUT

\* See Letter fourth.

† *Suet in August.*

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BUT we must not confound the joined Eye-brows which we have been talking of, with those which are joined while the Brow is contracted, which Contraction makes the Eye-brows approach close to one another. When the Eye-brows in this last case are joined, it is not because the Intercil is covered with Hair, like the Eye-brows; but because it is concealed by the Contraction of the Brow, which draws the two Heads of the Eye-brows close together, as any one may convince himself by examining his Forehead, while he contracts it, by his Looking-Glass. Now, as this joining of the Eye-brows proceeds from the Contraction of the Brow, and as this Contraction is most common in People of a thoughtful and melancholy Disposition, there is nothing absurd in saying, when we speak of this sort of Eye-brows, that they denote, I will not say a bad Man, for this would be going too far, but a Man of a thoughtful and melancholy Turn of Mind. Every body, who will be at the pains to take notice of it, may observe, that when one applies too close to any thing that requires thinking, the Eye-brows are usually joined together at that time, which would not happen if the Space between them was not contracted.

HOWEVER, when the Eye-brows are joined by a Continuation of Hair upon the Intercil, independant of any Contraction of the Brow; the best Method for removing that Deformity, is the one we prescribed above for the Eye-brows when they are too thick, which is; Make a Lixivium of the Ashes of Cabbage, and rub the Intercil with it, avoiding the Use  
of

Book 4. *the Deformities of the Head.* 35  
of the Razor, for the same Reason which we  
gave in that place.

6. *The EYE-BROWS bristling up.*

WE said, in the sixth place, that the Hair of the Eye-brows ought to lie in such a manner, as to point from the Nose towards the Temples, and not from the Temples towards the Nose. When the contrary happens, we cannot too quickly set about the removing of such a Deformity. As soon as ever you observe a Child have the Hair of the Eye-brows turned the contrary way, they ought constantly to be stroaked with the Finger, from the Nose towards the Temples, and this must be continued every day for a long time. You must likewise make use of a little Brush, such as People rub the Teeth with, the same way. This is all the Method that needs to be used, and it is no less effectual than it is simple. The Roots of the Eye-brows, and the Cavities in which these Roots are fixed, are extremely tender, till about six or seven Months after the Birth; wherefore, you ought to catch this Time, and then the Hairs will obey the Motion both of the Fingers and Brush, without much trouble, and lie any way you please; but I must repeat what I said above, that it requires to be continued a long time, and must not be left to the Care of the Nurse.



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#### 7. *The HAIR of the EYE-BROWS too long, and interrupted.*

THE seventh Condition, required in the Eye-brows, was, that the Hair should be short, and not interrupted. To make them short, when they are too long, the only Method is to cut off what is too much with a Pair of Scissars; for there is no other Expedient that can be of service in this case.

As to what concerns those Parts where the Hair is interrupted, the only thing to be done is to shave them from time to time, whereby they will be sufficiently covered with Hair, after they have been shaved ten or twelve times.

#### 8. *The EYE-BROWS standing on end.*

WE said, in the eighth place, that the Hairs of the Eye-brows ought not to stand on end, or start out from one another. When this is the case, you must shave the Eye-brow two or three times, and take care, after it is shaved, to pass the Fingers frequently over it, from that part which is called the Head, to the other named the Tail; and this will soon make the Hairs lie smooth, without over-topping one another.

#### 9. *The EYE-BROWS red.*

THE ninth Property required in the Eye-brows, was, that they should be of a black, or Chestnut Colour. The most disagreeable  
Colour

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Colour they can have, is reddish, or red ; and the most agreeable is black, or inclining to black. To procure them this Colour, not radically, for that is impossible, but only for a few days, you must kindle about a Drachm of Frankincense, and Mastich, and receive the Smoke upon a Card passed backwards and forwards flat over the Flame, and with this Smoke you must rub the Eye-brows ; taking care not to touch the neighbouring Parts, for fear of making them black. This Colour will not very easily go off, for it is a very tenacious Black.

10. *The Arch of the EYE-BROWS not entire.*

WE observed, in the tenth place, that the Arch of the Eye-brows should be entire ; that is to say, that it should reach from above the Side of the Nose, very near to the Temple. When this Shape of the Eye-brow is imperfect, and there is not a sufficient Distance between the Head and the Tail, we must have recourse to the Razor, and frequently shave the Parts where the Hair is wanting ; and, though there is no Hair to be taken off, yet you must shave as if there was. This Action of the Razor brings the nourishing Juice to the Eye-brow, revives the Roots of the Hair, and enlarges the Cavities in which they are locked up, and which, for want of a sufficient Diameter, hinder these Roots to sprout out, and choak them. What I have said, supposes that these Roots really exist ; for if there are no Roots already, it is not possible that the shaving can ever make any.

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### II. *The Arch of the EYE-BROWS too high raised.*

WE have said, in the eleventh place, that the Arch of the Eye-brows ought only to be moderately raised. When it is too high, it gives the Face an Air of Assurance, which does not become every body, especially the Fair Sex. But how is this to be helped? The thing is very difficult. The Razor would seem favourable at first sight for this Design; but we shall not find it so when it is put to the trial: for if you shave any thing off the top of the Eye-brow, you thereby make it disproportioned, by rendering it thinner than the rest, which ought not to be thicker than the middle; and on the other hand, if, to preserve this Proportion, you make the Sides of the Eye-brow thinner, what must be the consequence? We make a new Eye-brow which has nothing natural in it, and the Artifice employed about it is very conspicuous. Thus, all that can be done in this case, is what we advised above, when talking of too straight Eye-brows, which is to let them quite alone.

THERE is a way however, of palliating this Defect, and this principally regards the Fair Sex. It is thus: In case these Eye-brows give the Face too much of a bold Air, this Air may be corrected, by lifting the Eyes less up, pulling the Brow a little more down, but without wrinkling it, and by putting on a certain modest Manner, which by the help of a little Attention one may at any time do.

12. *The EYE-BROW single.*

WE have remarked, in the twelfth place, that a great Deformity with respect to the Eye-brows, is to have only one. This Deformity, provided it does not proceed from a Burn, or some other Accident (in which case it is not possible to cure it) cannot arise from any other Cause, than one of the three following: First, the Want of the Shoots employed by Nature for the Production of the Hair of the Eye-Brows: Secondly, the Defect of the Humour which serves to nourish these Shoots, and to make them sprout out; which Humour is either entirely wanting, or not supplied in sufficient Quantity: Thirdly, the Straitning or Obstruction of those Passages through which these Shoots ought to put forth their Stalks, which are the Hair.

If it proceeds from the first Cause, *viz.* the Absence of those Shoots from which the Eye-brow springs, I do not know how those Shoots can be supplied. But if it arises from the second Cause, it is possible to help it, provided the Humour above-mentioned is not entirely wanting; and when it comes from the third Cause, it may likewise be cured. But how shall we discover which of these Causes is to be blamed here? The thing is not possible. All we have to do in this Case, is not to trouble ourselves about that, but always to proceed as if it was either from the second, or the third Cause: That is to say, that this want of the Eye-brow is either to be ascribed to the Defect of the nourishing Humour, or to the Strait-  
ness

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ness of the Orifices through which the Hairs ought to pass. The worst that can happen from this Method, is, that if the Deformity which we want to remove neither proceeds from the second nor the third Cause above-mentioned, we only lose our Pains in labouring to correct it; and if it does happen from either of these Causes, the Method succeeds.

This Scruple being resolved, you must take care to shave the Part frequently where the Eye-brow is wanting, though there be no Hair upon it; and afterwards to wet it with such Liquors as are analogous to that Humour which Nature makes use of to moisten those Parts of the Body which are covered with Hair. If there happens to remain any of this Humour in the Part where the Eye-brow is wanting, the Quantity of it will be increased by this Expedient, and the small Tubes, which, by their being straitned or obstructed, hindered the Hairs to pass through, will at the same time be relaxed and dilated.

THE next Thing we have to do is to consider the Nature of that Humour with which those Parts are moistened which are covered with Hair; such, for Example, as the Arm-pits, the Scalp of the Head, and the Eye-brows. By examining that which nourishes the Hair of the Head, and of the Arm-pits, this Humour appears to be watery, oily, a little saltish, and bitter. That it is of a watery and oily Quality, we may see by the Moistness and Greasiness of a Cap which has been worn a while upon the Head, and by the same Moistness, &c. of the Linnen which has been applied for some time to the Arm-pits. That it  
must



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must be faltish and bitter, we may discover by its Smell. Now, it is this Humour which nourishes the Hair, on whatever Part of the Body it grows, and preserves it of that Length which Nature designed it should have.

THUS, if you would prepare any Liquor analogous to this Humour, to be rubbed upon the Part where the Eye-brow is wanting, you must have recourse to the following Composition, which should be renewed every day for three Months. This Composition is made of the Oil of Honey, the Oil of Wormwood, and that of bitter Almonds, of each two Drops, of the Person's own Urine three Drops; mix them together, and make them milk-warm, and with this Liquor rub the Part several times a day, for three Months or more, till the Points of the Hair begin to appear upon the Eye-brow; and after that continue the same Method till the Eye-brow is quite grown. This is the best thing that can be done in such a Case.

13. *Both the EYE-BROWS wanting.*

THE thirteenth Deformity, which we remarked concerning the Eye-brows, is when they are both wanting, which however is not so remarkable a Deformity as it is to have only one. When you have no Eye-brows at all, People scarce take notice that it is so; and if it is a Deformity, it is so little observed, that it is scarce worth the while to take the pains to correct it. But as it is still better however not to have this Defect, you may try to help it by the same Method which we just now proposed,

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posed, which is to do the same for both the Eye-brows, which we advised you to do for one. And this is all we have to remark upon this Subject.

### 14. *The EYE-BROWS double, one above another.*

THIS Deformity, which is the fourteenth which we remarked with respect to the Eye-brows, is very difficult to correct; but still it may be corrected. You must examine which of the two Eye-brows deserves best to be kept, whether the upper, or the lower one, and when this is determined, you must proceed in this manner: You must first shave the Eye-brow which you are resolved to destroy, and immediately after rub upon it a little sweet Spirit of Salt, by the means of a small Brush, taking care that none of the Spirit get into the Eye. This Application must be continued two Days successively, Morning and Evening, and the third Day the Part must be rubbed with the Spirit of Wine. The fourth Day you must begin again as before, but only for one Day; then repeat it eight Days afterwards, and after that let it alone for fifteen Days. If at the end of these fifteen Days, or thereabouts, you see the Eye-brow begin to grow again, the same Operation must be repeated; that is to say, the Part must be shaved anew, and you must proceed as above directed; all which must be repeated again, if the Eye-brow continues to grow obstinately.

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*The Deformities of the Nose.*

THE Plan which we have laid down requires that we should come next to those Deformities which concern the Nose ; which are, 1. The want of a Nose. 2. The Nose flat or broad. 3. The Nose like the Foot of a Pot. 4. The Nose awry. 5. The Nose full of red Pimples. 6. The Polypus of the Nose. 7. The Nose full of little Holes. 8. The Nose too large. 9. The Nose slit. 10. The Nose resembling that of a Horse. 11. Convulsive Motions of the Nose. These eleven Articles we proceed to consider.

I. *The Nose altogether wanting.*

IT is a very great Deformity to have no Nose at all, or to have it so short, as to appear almost the same as if there was none. Let us examine if this Deformity can possibly be repaired. A modern Author, whom I shall not name, defines the Nose to be, *An Excrescence of Flesh which rises between the two Eyes* \*. It were to be wished, as we have said elsewhere †, and indeed extremely to be wished, for the Consolation of those who want this Part, that all the World was of this Author's Opinion ; but in all appearance this Opinion will not prevail in haste, and in the mean time I believe the Opinion which I have advanced will still

\* *Recherche analytique de la Struct. du Corps humain.*

† In the *Journal des Sçav.* for January 30, 1703

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still take place, *viz.* that it is a great Deformity to have no Nose, or next to none.

THIS Deformity may either happen before the Birth, or may proceed from some Accident which has happen'd since. But to whatever Cause it is owing, there are some People who pretend that it may be repaired, and that to such advantage, that a Person who wants a Nose may make a real one to himself, as long and as well-proportioned as he pleases, without any one's perceiving that it is the Effect of Art.

OTHERS again affirm, that the Nose cannot be repaired unless it be taken that moment that it is separated, and it be still attached more or less to the Face. “ The Nose, *said a famous Anatomist* \*, is susceptible of all sorts  
“ of Wounds; but that which requires the  
“ speediest Assistance, is when by a Blow with  
“ a Back-sword it is almost separated from the  
“ Face, and falls down over the Mouth.  
“ When this happens, it must be immediately  
“ restored to its Place, and stitched with a  
“ Needle in the upper part, and in the middle: This stitching must be done with  
“ waxed Thread, beginning by pushing the  
“ Needle from without inwards, at the lower  
“ Part of the Wound, which Part must be  
“ supported with the End of a crooked Cannula, to make the Needle pass the quicker.  
“ The stitching must be continued to the upper Part of the Wound, where the Needle  
“ must be passed from within outwards; and  
“ then the two Ends of the Thread must be tied  
“ over a small Compress upon the Ridge of the  
“ Nose.

❧ \* *M. Dionis*, Course of Chirurgical Operations.

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“ Nose. Pledgits spread with Balsam of *Peru*,  
“ or *Arcaus's* Liniment, must be applied to  
“ the Wound, and kept on by the means of  
“ a Plaister, Compress, and Bandage; taking  
“ care not to pull the one End of the Ban-  
“ dage more than the other, for fear of ren-  
“ dering the Nose crooked.”

THIS setting on of the Nose again, of which  
the celebrated M. *Dionis* here speaks, has no-  
thing surprising in it, provided that the Nose  
be still attached in some measure to the Face.  
But that a Nose which is entirely cut off should  
grow again, by being thus put in its former  
place, is what the same Author looks upon as  
a Fable, and not without reason. He relates  
upon this Occasion the following History:

“ They tell a Story, *says he*, of certain Rob-  
“ bers, who having fallen upon some Tra-  
“ vellers in the Night-time, one of them re-  
“ ceived such a Blow as cut his Nose entirely  
“ off, and going to have the Wound dressed,  
“ the Surgeon asked for the End of the Nose,  
“ that he might sew it on again. His Com-  
“ panions went out immediately, and cut off  
“ the Nose of some unfortunate Person whom  
“ they met with in the way, and having  
“ brought it to the Surgeon, he sewed it  
“ upon the Robber's Face, whereby it was  
“ grafted, and took root, in the same man-  
“ ner as a Slip that is grafted on a Tree.”

OUR Author treats this History as nothing  
but a Fiction, and at the same time tells an-  
other, which he gives no greater Credit to.

“ They tell us, *says he*, that a Surgeon  
“ made an Incision into a Man's Arm who had  
“ had his Nose cut off, and put the bloody



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“ Part of his Nose into the Incision ; then by  
“ the means of a Bandage he kept these Parts  
“ in this Condition, and the Nose having  
“ glued itself to the Flesh of the Arm, the  
“ Operator cut away as much of this Flesh as  
“ was sufficient to make a Nose ; and by this  
“ Operation he substituted another in the  
“ room of that which was lost. I believe,  
“ *continues he*, these Histories to be apocryphal,  
“ and look upon them rather as Stories in-  
“ vented for Amusement, than as real Facts.”

SEVERAL Authors, amongst whom is the famous *Taliacotius*, have made mention of Operations like those which *M. Dionis* so justly ridicules, and have propagated them as Matters of Fact. But if this Surgeon, who was such an Enemy to Fables, were alive at this day, and knew what is published in a new Treatise of Chirurgical Operations, how would he exclaim against such a childish Fiction ? And yet it is advanced by the Author of it as an unquestionable Truth. The Story is this : A Soldier quarrelling with another had the Top of his Nose bit off, afterwards thrown into a dirty Kennel, and troden under foot ; after all this it was taken up, washed extremely clean, and put by a Surgeon into its former Place, where it united again so neatly, that at the End of three or four Days it could scarce be perceived ever to have been taken off.

We read in the *Extract* of the *Journal d'Italie* of *M. l'Abbe Nazari*, containing some curious Observations of *Michel Leyseri*, that a Criminal's Nose being cut off by the Executioner, and put that moment into the middle of a hot Loaf, and immediately fixed in its Place

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Place again by Suture, united perfectly. This Case, as we have observed elsewhere \*, has nothing in it but what is natural, and is as worthy of Mention as that in the new Treatise of Chirurgical Operations, above cited, is ridiculous.

BUT, to return to what we have remarked concerning this repairing of the Nose, by the means of a Bit of Flesh cut out of the Arm; I cannot help quoting upon this Subject the Words of a medical Author of Note, but rather a little too credulous, who alledges that this Operation we now talk of is very possible: “ It is not at all fabulous, *says he* †, that a “ Nose which has been cut off, or is naturally “ wanting, may be repaired by the means of “ one cut off from some Wretch who would “ submit to such an Operation, or by a Bit “ of Flesh cut out of the Person’s own Arm.”

Our Author upon this quotes *Calentius*, a celebrated Latin Poet, and a Native of the Kingdom of *Naples*, who flourished about the Year 1480, and has wrote in these Terms to one of his Friends, called *Orpian* :

“ My dear *Orpian*, if you are desirous to “ have a Nose, come hither as soon as you “ can, and you will see a Thing which is extremely surprising : There is one *Branca* a “ *Sicilian*,

\* In *Cleon* to *Eudoxus*, pag 412. the Second Edition.

† *Ad : πρὸς Ὀρπιανὸν referenda est ea Chirurgica Operatio, quā nasus aut abscissus, aut a nativitate curtus, ex brachii carne, aut servi naso reficitur ; namque hoc fieri posse fabulosum non est, ut testatur Calentius epistolā quādam ad Orpianum. Barth. Perdulcis, universa Medicina, Lib. 1. Cap. 11.*

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“ Sicilian, an ingenious Man, who has found  
 “ out the Secret of making Noses with the  
 “ Flesh which he cuts out of People’s Arms,  
 “ or with the Noses of Slaves who are willing  
 “ to part with them for Money. As soon as  
 “ I came to the knowledge of what I here  
 “ tell you, I could not help writing to you  
 “ immediately about it, for there is nothing  
 “ more important that I could acquaint you  
 “ with. If you will come, you shall have a  
 “ Nose as large as you would wish for. Make  
 “ haste then, and fly to us.”

This is the Poet *Calentio’s* Letter to *Orpian*. But as Fictions are very common amongst the Poets, is it not probable that this is nothing else? And has not our Author mistaken this humourous Letter for a serious one? Besides, we know nothing of this *Orpian*, to whom the Letter is addressed, and it is very probable that all this is nothing else than a Joke. The End of the Letter makes one suspect as much, where he says to *Orpian*, (who, for the Joke’s sake, probably, is supposed to have no Nose, or only a very little one) that if he would come, he should return with as large a Nose as he would wish for; which seems to have this Meaning, that he should return *avec un pied de Nez*, i. e. out of Countenance, from his disappointed Hopes\*.

*Calentio,*

\* *Orpiane, si tibi nasum restitui vis, ad me veni. Profecto res est apud homines mira. Branca Siculus, ingenio vir egregio, didicit nares inferere quas vel e brachio rescit, vel de seravis mutuatas impingit. Hoc ubi vidi, decrevi ad te scribere, nihil existimans charius esse posse. Quod si veneris, scito te domum grandi quantumvis naso rediturum. Vola.*

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• *Calentio*, as Historians relate, had a great deal of Wit, and by this Talent acquired a great Reputation. Thus his Letter has all the Air of a Sneer upon that pretended Repairer of Noses, *M. Branca the Sicilian*. This Poet, according to the Account given of him in History, was not a Man that would allow himself to be imposed upon, and he is not branded with any other Fault than too strong an Inclination to Love; a Failing which made him unhappy, and was a Bar to his Fortune, as he confesses himself in these Verses, which he ordered when he was a dying to be wrote upon his Tomb, to deter those who should read them from delivering themselves up, as he did, to a Passion so hurtful both to the Mind and Fortune.

Ingenium natura dedit, fortuna Poëtæ  
Defuit, atque inopem vivere fecit amor.

That is to say, *Nature gave him Wit, but Fortune had no Favours for him, and Love kept him always poor*. But we have said enough upon this Head, so we shall proceed to the other Deformities of the Nose, which we set down in their proper Order before.

I. The NOSE flat or broad.

IT is a great Deformity amongst us, to have the Nose flat and broad, though in certain Countries it is reckoned a Beauty\*. This Deformity is frequently owing to the Nurse, who in blowing the Child's Nose presses the

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\* See Book first of the *Orthopædia*.



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Handkerchief too hard upon it. The Noses of Children ought to be wiped very gently, without pressing upon them: But if, notwithstanding this Precaution, or from having neglected it, the Child's Nose happens to have this Deformity, in order to correct it you must frequently compress the two *Pinnæ* of the Nose between your Finger and Thumb, and repeat this constantly every day. If the Child is very young, this Method will succeed. There are some who, upon this Occasion, advise to rub the Nostrils both within and without with Astringents, to contract them; but this is a worse Method than the above, and capable by shriveling up the Membranes of the Nose too much, of doing two considerable Injuries to this Part; the one is that of retaining the mucous Humours that ought to be evacuated by the Nose, which cannot fail to have very troublesome Consequences; and the other is that of destroying the Sense of Smelling; one had better, to be sure, be a little flat-nosed, than get rid of this Deformity at so dear a rate.

### 2. *The Nose like the Foot of a Pot.*

THE Nose turned up like the Foot of a Pot is a Deformity as difficult to correct as the former, and like it is frequently owing to the Nurses, who in blowing the Child's Nose rub it up towards the Forehead; which, by being often repeated, makes the Nose take this Figure of the Foot of a Pot, which remains so for Life, if Care be not taken to correct it speedily. The only Method of doing this, is  
to



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to pass one of the Fingers every now and then upon the Ridge of the Nose, from above downwards, and to press the End of the Nose pretty strongly down. There is one Disadvantage here however, which is, that in pressing upon the Top of the Nose you cause the Nostrils, which are already sufficiently large, to become still larger, which is another Deformity. What is to be done then in this Case? You must hinder the Nostrils from growing wider by squeezing them gently between your Finger and Thumb. This is a Task for an old Woman, and requires a great deal of Patience; but when one has a great Affection for a Child, no Trouble will be thought much of, to prevent any Deformity in him.

#### 3. *The Nose awry.*

THIS Deformity happens, for the most part, by the Negligence of Nurses and of Servant Maids, who in wiping the Children's Nose or Eyes, push the Nose more on one side than on the other. When the Nose is thus set awry, there is no need for any other Remedy against this Deformity than the Assistance of the Fingers; but then, that this Method may succeed, the Child must be young, without which all these Efforts will be useless, and perhaps dangerous; for as the Assistance we now talk of consists in pushing the Nose from that Side to which it is most inclined, it is very plain that if the whole Nose does not obey that Force easily, as it does in the time of Infancy, we run the risk

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of bruising that Part where we push, or rendering it straiter than it should be ; whereas when the whole Nose yields, as it does when Children are very young, there is no such risk run ; because, when you push one Side of the Nose, the other yields at the same time.

### 4. *The NOSE full of red Pimples.*

PIMPLES upon the Nose happen frequently in Children, as well as in People that are grown up. We must take care in this Case to do nothing that may repel the Humour which occasions these Pimples, and neither to use Plaintain Water, nor any other thing that is cooling or astringent ; but only to apply fresh Spittle, and hinder the Child to fret the Pimples with his Fingers. But if this Humour is driven inwards, whether by Ointments or other Applications, these little Tumours will disappear for some time, and then break out anew more luxuriant than before, provided it happens luckily that they do break out again ; for frequently they disappear for good, which produces a great deal of Mischief : For this disappearing of these Pimples proceeds from hence, that the Humour being repelled inwards, is thrown either upon the Organ of Smell, or of the Taste, or of the Speech, or of the Sight, or of Hearing, which may render the Child either insensible as to Smell or Taste, or make him dumb, blind, or deaf, according to the Quantity or Quality of the Humour which is repelled.

5. *The Polypous Nose.*

THE polypous Nose is that which is filled with a Polypus. This Polypus is an Excrecence which sometimes fills one, or both Nostrils, in such a manner that there is no free Passage left for the Air; nay, sometimes it cannot obtain the least Admittance, whereby the Respiration is prevented, the Voice altered, the Speech rendered difficult, and the Nose considerably swelled.

To cure this Disease, we must not go roughly to work, but proceed very gently. Some People believe that there is nothing to be done, but to cut and tear it out; but this is the way to exasperate the Polypus, so as to make it degenerate into a Cancer.

THE Disease is still curable, whether the Polypus possesses the whole Cavity of the Nose, or only a Part of it, but the Cure is more difficult in the first case than in the other. If the whole Cavity of the Nose is not filled with the Polypus, there needs no other Remedy than a little Broth made of Veal and Crabs introduced milk-warm into the Nose. The way is to soak a little bit of Sponge in this Broth, then wring out the Liquor into the Palm of the Hand, and snuff it up the Nose; and this must be repeated several times a day for a good many Weeks together.

As to the first Case, when this Excrecence fills up the whole Cavity of the Nose, the best Method even here for removing it is to moisten it with the same Broth which we have just now recommended. But how shall this

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Broth be introduced when there is no room to receive it? The thing appears impossible, but it is not so: It is to be introduced by the means of a very fine Pipe, which must be pushed gradually into the Nostril. The Pipe will easily make for itself, provided it be insinuated betwixt the Polypus and one of the Sides of the Nostril to which it adheres; but it must be done gradually, as we have said, and without Violence. As soon as the Pipe is introduced, the Broth must be pushed strongly through it by the means of a Syringe; and this ought to be repeated two or three times a day, for a Month or more, according to the Obstinacy of the Disease.

WHAT generally gives Occasion to the Polypus, of which we are now treating, is the pulling off with the Nail certain mucous Substances which are fixed to the Inside of the Nose, and form Crusts there. These Crusts sometimes stick so very close, that if you have not Patience to let them take their own time, and fall off of themselves, which happens for the most part within six or seven days, they are not to be removed without taking the Skin off the Part they are attached to; and this is sufficient for the most part to produce a Polypus.

THERE grow sometimes within the Noses of young People, as well as of others, pretty long Hairs, which point out at the Nostrils; and as these Hairs do not look well, People frequently, instead of cutting them, pull them out by the Roots, that they may not be discerned. If one was narrowly to examine the accidental Causes of the most part of Polypus's  
of



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of the Nose, it would be found that there are few of these Excreſcencies which do not proceed from one or other of the Causes just now mentioned.

6. *The Nose full of little Holes.*

THERE are some Noses all pricked full of small Holes, like the Shells of Almonds. It is generally believed that these little Holes are Apartments for Worms, and upon this Notion it is usual to pinch these Places between the Nails, to squeeze out the pretended Worms, which are nothing else than a greasy sort of Stuff hardened within these Holes. The pinching with the Nails squeezes out this Stuff effectually; but then, on the other hand, it produces three very bad Effects; the first, is that of making the Nose red; the second, that of making it too large; and the third, is that of raising Tumours upon it sometimes.

THE best Method of obliterating these little Holes, is to rub a little of the Oil of Nutmegs with the Finger, or a small Brush, all along the Nose. This Oil applied several times a day for some Weeks, softens that Stuff which is pent up in these Holes, and makes it come out, only by rubbing the Nose with a bit of Linnen Rag. After this, a few Drops of the Vinegar of Roses, rubbed gently upon the Nose, shuts up these little Holes, that they do not appear any more.



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### 7. The Nose large.

I UNDERSTAND by a large Nose, one that is large to Deformity: This Deformity happens to some People all of a sudden; in others again it comes on by degrees, and there are others to whom this Deformity is hereditary.

WHEN a Child is born with a Nose excessively large, and this Deformity is not hereditary, we may have hopes of curing it, provided in the mean time that the Mother, during her Pregnancy, has not been shocked with any Deformity of the same kind, whether in Masks, Pictures, or Persons; for in this case the thing is quite incurable. If then each Parent has the Nose well proportioned, and the Mother, during her Pregnancy, has not been shocked with any such Object as we have just now mentioned, there is room for Hope, as I said before; and so much the more, as this Largeness of the Nose sometimes goes off, after a certain time, of its own accord; during which time one may have patience. But if this Deformity continues longer than six or seven Months, the Child's Nose must be moistened with the Juice of Purslane and of Lettice, fresh pressed, and a little warm; the Juice of Beet must likewise be snuffed up the Nose several times a day for some Months together, in case the Largeness does not soon diminish. But if it continues obstinate longer than eight or ten Months, all must be left to Nature; for Examples are not wanting, of Children who have had the Nose deformed, as to its Size, till they were two or  
three

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three Years old, and this Deformity has gone off as they grew older.

SOME advise Bleeding and Sudorificks in this Case, others propose Purging, others a Linnen Cloth impregnated with the Steams of Incense and Mastick, and applied to the Nose. These Remedies do not produce any great Effect, but they may be tried, to save the Reflection of having neglected any thing that might possibly be of service; only Bleeding I would not consent to, if the Child is very young.

IT is hard to account how the Nose should grow excessively large of a sudden, without any manifest Cause; but in the mean time there are Examples of it: for sometimes the Nose has been observed to swell so fast, that in a few Hours it has become twice or thrice as large as it was before \*.

WHEN a Child's Nose becomes so large all of a sudden, without any sensible Cause, and neither the Child nor the Nurse has a Fever, nor any other Disease, either the Child is still upon the Breast, or it is a weaning, or it happens after weaning. In the first Case there is not a great deal to be feared, because this Swelling proceeds from too great abundance of an indigested Milk, which is thrown upon the capillary Vessels of the Nose; it being supposed in the mean time that the Nurse is in good Health.

D 5

THERE

\* *Vidimus ejusmodi tumorum sæpe intra paucas horas adeo auctum, ut duplo triplove major nasus evaserit.* Theod. Zuing. *Theatr. Praxeos Med.*

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THERE are some Children who, from too great a Plenty of Milk, have their Breasts so much swelled, that, upon pressing them a little, Milk flows out of them. The common Proverb, *if you twist his Nose, there will Milk flow out of it*, which signifies that the Person we speak of is still very young, shews that it is not of late only that People have supposed Children to have Milk in their Noses.

HOWEVER that be, let us consider what Remedy is proper to be applied for this Largeness of the Nose, and we must go to the Fountain-Head for it. The Cause of this Largeness is only an indigested Milk, which may proceed from one of the following Reasons, either because it is supplied in too great Quantities to the Child, or because it is not quite good of itself. If it proceeds from the first Cause, it may easily be helped by diminishing the Quantity; and if from the second, you must either change the Nurse, and take another whose Milk is better, or else correct the Milk by the Regimen or otherwise. As to the changing of the Nurse, we ought not to do that, unless it is quite necessary, for the seldomer that the Nurse is changed, it is the better for the Child.

As to the correcting of the Milk, as the Fault in this case is that of being too thick, it is easy to help this Thickness. 1. By making the Nurse drink a good deal of Water, and moderating her Quantity of Wine, if she uses any. 2. By hindering her to eat too much Bread, as some of them do. 3. By making her eat a good deal of thin Soop. 4. By giving her once or twice every day a sufficient

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ficient Quantity of Barley-Milk, well made, and without Lemon. 5. By purging her now and then with a little of the Pulp of Cassia in Whey, provided she is costive.

As to the second case, that is to say, if the Child is weaning, there is less Hope of a Cure, but in the mean time the same Method must be observed which we have just now laid down.

With respect to the third Case again, *viz.* when the Child is already weaned, his Nose ought to be fomented every day with white Champain Wine, in which Pomgranate Bark, a bit of Quince and of Alum have been boiled; and this Decoction must be prepared in the following manner: Take a Pint of white Champain, the strongest and most sparkling you can get, the half of a middle-sized Quince, cut into three or four Pieces, and two Drachms of Rock Alum; boil all together for a Minute or two, then take the Vessel from the Fire, shut the Mouth of it close, and let it stand about half an hour; after which, when it is about lukewarm, soak a Linnen Rag in it, and apply it to the Nose, and this must be repeated several times a day for a good many Months.

When the excessive Largeness of the Nose has come by degrees, in the course, for example, of one or two Years, it is not to be cured, and all that we can hope to do is to hinder its Progress; in order to which, if the Person uses to drink Wine, the Quantity of it must be retrenched, and a Purge of Manna, Senna, and Tamarinds given frequently, the Dose being regulated according to the Age



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and Constitution of the Patient. To do any thing more, would be quite useless.

IF this Largeness of the Nose is the Effect of the Small-pox, and the Disease has been over a Year or thereabouts, there is nothing to be done. But if the Small-pox are not yet quite gone, or it is scarce a Month since the Patient recovered from them, the best Remedy for discussing this Swelling of the Nose, is to purge frequently with Syrup of Succory with Rhubarb, and of Peach-Blossoms, mixed together and diluted with Fumitory Water. Six Drachms of the Syrup of Succory, and half an Ounce of the Syrup of Peach-Blossoms, make a sufficient Dose for a Child of six Years. One may judge by this what Doses are proper at other Ages.

### 8. *The NOSE slit.*

IT happens frequently when People have caught Cold in their Head, that an acrid Serum, which distils through the Nose, erodes the Border of the Nostrils, and makes them gape towards their Extremity. Nature sometimes of her own accord fills up this Fissure, but sometimes it continues for Life, not ex-coriated indeed, but cicatrised in such a manner, that the Traces of the old Chasm still appear, which is very disagreeable. For this reason it is best to cure it speedily, by anointing the Nostrils immediately with fine fresh Butter, and a little of the Oil of Eggs, mixed together in the Palm of the Hand, and this must be several times repeated. This simple Remedy, which ought to be continued for  
several



several Weeks, succeeds better than any sort of Pomatum.

9. *The Nose like that of a Horse.*

THE Nose is so called, when the Nostrils are open like those of a Horse, which is very different from the Nose which is simply flat. When a Child is born with such a Nose as this, and he has it of either of his Parents, the Deformity is incurable: But if it is not hereditary, and if, besides, there is no reason to suspect that the Mother, during her Pregnancy, had seen any thing of that kind which made a strong Impression upon her, there are hopes of correcting it, provided proper means be used at first. The Method of doing this consists in gently compressing the Child's Nostrils twenty or thirty times a day for several Weeks, taking care at the same time that the Child does not press his Nose too much against the Breast when he sucks, which is hard to be prevented when the Breast is too large and full. For this reason you should take care in such a case to chuse a Nurse that has a little Breast, and the Nipple sharp and protuberant.

AFTER this Method has been continued, not only for several Weeks, but even for some Months, if necessary, there must be a Pair of small Spectacles made, but without Glasse, proportioned to the Child's Nose, and these he must wear some Hours every day: But they must not press his Nose too much, nor in the least hurt his breathing. He ought to wear these Spectacles two or three Years, or even longer if the Nose does not change its Shape

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shape easily. If by this Method the Deformity is not absolutely cured at last, yet you will still have the pleasure of seeing it considerably diminished, and the Child will get off at least with a flat Nose, which, after all, as we observed before, is not such a great Deformity as the other.

10. *The convulsive Motion of the Nose.*

THE Nose is sometimes seized with a convulsive Motion, which makes it move involuntarily upon certain Occasions. The French call this, the *Tic du Nez*. Cardinal Commendon \* had such a Motion as this of his Nose, which it was impossible for him to hinder, when he either laughed or smiled. Others have this Motion when they are vexed, or angry, or are very intent upon any thing; and others have it indifferently at all times.

THIS Motion of the Nose, when it is of a long standing, admits of no Remedy; but it may be cured, if means are used at first. The Method of Cure is, that every time that a Child is seized with such a Motion of his Nose, to apply a Linnen Rag dipped in cold Water immediately to the Nose, and the Parts about it, and this must be repeated several times. There are scarce any Motions of this kind, in any part of the Face, which do not yield to this Application, if it is used at first.

\* *Histoire du Cardinal Commendon, par M. Fléchier.*

II. *The Nose stupid.*

I SHOULD not have added this Article to the preceding ones, if I had not read somewhere \*, that the *Quickness or Dulness of the Parts shew themselves plainly in the Nose*. That is to say, that according to a certain Shape of the Nose one may not only guess, but may be absolutely certain at once, whether the Person who has such or such a Nose, is of a lively or slow Turn. But our Author does not tell what this Shape of the Nose is, which plainly denotes a Stupidity of Mind; and as it is obvious to the Eye (for he says, it shews itself openly) he has thought it quite needless to explain it. However it be, I shall not look out for any Method, either for disguising or correcting this unlucky Conformation of the Nose, which shews at once, and so cruelly betrays a Dulness of the Mind; for really I do not know in what it consists. We commonly say of a Woman who has much spirit in her Face, that she has sprightly Eyes; but we never say, as far as I know, that such a one has a sprightly Nose. We say, indeed, of a Man of a subtle and penetrating Genius, that he has a good Nose, which is a Metaphor borrowed from the Sagacity of Hounds, which have a very acute Smell, and know the Scent of the Prey at a great distance. This same Metaphor

is

\* *Recherche analytique de la Structure des Parties du Corps humain, ou l'on explique leur ressort, leur jeu, et leur usage.* Par M . . . . Docteur en Médecine.

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is stretch'd still farther, for we say, for example, of a Girl who seems to have a gay Turn, that she has not her Nose turned towards the Convent; which Expression is taken from Hounds having their Nose turned always towards that Place where they smell the Prey, which they are in quest of. But these Phrases, and others of the same kind, do not give us the least Foundation to believe, that the *Quickness or Dulness of the Parts shew themselves plainly in the Nose.*

By this time we have said enough of the Deformities of the Nose, and therefore shall proceed to the other Parts of the Face. We have already mentioned the Forehead, the Eyebrows, and the Nose; next follow, the Eyelids, the Eyes, the Cheeks, the Ears, the Lips and the Chin; to which must be added, as we have already said, the Skin which gives a general Cover to the Face. After these, we shall go on, according to our Plan, to consider the Gums, the Teeth, and the Tongue, which are those Parts of the Face that are less exposed to sight.

### *Of the EYE-LIDS.*

THE Eye-lids are likewise subject to a great many Deformities. We may reckon nine chief ones. The first is the turning up of the upper Eye-lid. The second, is the turning out of the lower Eye-lid. The third, is the Blear-ness of the Eyes. The fourth, is that little hard Tumour in the upper Eye-lid resembling a Hail-stone, which is called in *French, le Grain de Grele.* The fifth, is a soft Tumour in the  
upper

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upper Eye-lid, and sometimes in the under, called in *French l'Hydatide*. The sixth, is a Tumour of the Eye-lid, resembling a Grain of Barley, whence it is called *Hordeolum*. The seventh, is the want of the *Cilia*. The eighth, is the *Cilia* too short or too thin. The ninth, is the turning in of the *Cilia* upon the Eye.

WE shall proceed to examine these nine Articles, in the same order in which we have here set them down.

I. *The turning up of the upper EYE-LID.*

THERE are some People who have the upper Eye-lid so turned up towards the Fore-head, that when they would shut the Eye they can only close it half, so that they sleep with their Eyes open like Hares ; and hence this Deformity is called the Hare-Eye. People are either born with this, in which case it proceeds from a bad Conformation of the Eye-lid, or it is owing to a custom which Children are suffered to acquire in the Cradle, of looking always upwards, which by being frequently repeated, fixes the Eye-lid towards the Brow ; so that that Part which Nature has placed over the Eye as a kind of Curtain, to be drawn up or let down upon it at pleasure, is not sufficient to cover the Eye, but remains always turned up.

THIS same Deformity may likewise proceed from an acrid Humour which falls upon the muscular Membranes of the Eye-lid, and erodes them by its Acrimony ; as likewise from a Cicatrice formed after an Ulcer of this Part. This Deformity then is owing to four different



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different Causes, two of which only are curable, and these only before the Disease is confirmed by Time. The first, is, when it proceeds from the corrosive Quality of an acrid Humour, which distils upon the Part; and the second, when it proceeds from Habit. In the first case, you must use both internal and external Remedies. The internal ones are many, but there is none of them more effectual than the Confection of Hyacinth. It may be given several days, Evening and Morning, to the quantity of half a Drachm, or a Drachm, either by itself, or diluted with a little of distilled Purslane Water. This Medicine has this peculiar Quality, that it sweetens the acrid Humours very much; and the chief Indication in this case is to sweeten the Mass of Blood, because the Disease we here treat of proceeds from the Acrimony of the Humours which are supplied from the Blood.

It is a vulgar Error to imagine that the Confection of Hyacinth is heating, for it contains hardly any thing but Absorbents, which are capable of moderating any extraordinary Heat that may have been raised: amongst other Absorbents are the precious Stones, of which this Confection is composed. It is true, that Kermes Berries and Myrrh enter likewise into its Composition; but any heating Quality that these Medicines are endowed with, is so corrected by the other Ingredients, that they cannot make the least Impression of Heat upon the Viscera, and only serve to hinder the Medicine from lying heavy upon the Stomach.

BUT as Musk and Ambergrease are sometimes Ingredients of this Composition, I would  
cause

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cause them to be left out, and desire the Apothecary to make it up without them.

THERE is in some Dispensatories a Confection of Hyacinth, which they call *reformed*, where some things are left out, and the Quantities of others which enter into the common Preparation altered; but I do not advise this Confection, which they have pretended to reform; I would rather keep to the old one, which is much preferable.

AS to external Remedies, otherwise called topical ones, there are a great many of that kind which may here be made use of; but the best of all, is to wet a Compress in Rose-water, and apply it to the Eye-lid, taking care to renew it from time to time, so as not to let it dry upon the Part.

AS to the second case, *viz.* when this Deformity proceeds from a Habit contracted by the Child in the Cradle of looking always upwards, there needs nothing else be done, than to put a Fillet over the Child's Forehead, so as quite to cover the Eye-lid, by which means the Child will not be able to look upwards: But before you put on the Fillet, you must take care to pull the Eye-lid gently downwards.

WHEN Children are a little grown up, they often divert themselves with playing at Shittlecock, which Diversion may hurt them if they have had their Eye-lid turned upwards formerly, or have it so still, by obliging them always to turn their Eyes upwards. From this, one may see the danger of suffering Children to use this Play too much.

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### 2. *The turning down of the lower EYE-LID.*

THIS turning down of the lower Eye-lid, is a greater Deformity than the turning up of the upper one, of which we have been speaking. It makes the Eye-lid appear hanging quite down, so as to resemble the Boot of an old Coach when it is let down.

THIS Deformity, when it is not the Effect of some Wound of the Eye-lid, generally proceeds from a Relaxation of this Part, produced by too much Moisture, which soaks it, and deprives it of Motion and Elasticity; for although the lower Eye-lid may be looked upon as immoveable in comparison of the other, yet it is not absolutely so. It moves at the same time with the upper Eye-lid; both of them have the same Motion, a Motion which is common to them; I mean, for example, that when the upper Eye-lid moves in order to cover the Eye, or to uncover it, the under one does the same. The Motion of this is less sensible indeed than that of the other, but it is not less real.

IN order to be convinced of this, you need only pinch the under Eye-lid with your Finger and Thumb, while you move the upper one, and you will find plainly that it moves, and in the same manner with the other. Or, you need only look with attention at the Eyes of another Person, or even your own, in a Looking-Glass; and you will see, that in moving the upper Eye-lid, the under one is moved at the same time. Besides, Anatomy teaches us, that both the Eye-lids have the  
same

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same Muscles and the same Fibres for producing this Motion. But, as these Muscles and Fibres are not able in this case to move the lower Eye-lid, upon account of the too great Humidity which relaxes them, it follows, that to restore this Motion to the Eye-lid, and to strengthen it, and hinder it to fall lower, we must have recourse to Hydragogues; that is to say, to those Medicines which evacuate the superfluous serous Humours; and afterwards make use of Astringents and Strengtheners.

To answer the first Indication, you must give a Purge now and then of the Powder of Cornachina, proportioning the Dose to the Age of the Patient. Half a Drachm in Broth is the common Dose; but to Children it may be diminished in proportion to their Age. A blistering Plaister applied to the Neck, may likewise be of service. A little bit of the Root of Spurge-Olive is a very good Blister in this case; for it evacuates a great deal of Serum, without causing any Pain. It must be kept upon the Nape of the Neck by the means of a little Bandage, and taken off after it has produced a sufficient Discharge, applying it again some days afterwards, if there be occasion.

As to the second Indication, which is to have recourse to Astringents and Strengtheners, this is answered by bathing the Eye-lid frequently with Plantain and Fennel-Water, in which a bit of red-hot Iron has been extinguished.

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### 3. *Bleared EYES.*

THIS is a Disease in which an Humour trickles down incessantly from the Eye-lids, which reddens their Borders and glues them to one another. When this Disease is examined narrowly, one may see that it is a Train of small superficial Ulcers, which are almost imperceptible, ranged all along the Border of each Eye-lid, as well within as without. These little Ulcers are very difficult to be cured, when they have been neglected at first. The Method of curing them, is to apply frequently to the Eye-lids, Linnen-Cloths dipt in a Decoction of Lint-Seed, Fennel-Seed, the Flowers of Colt's-foot, and the Leaves of Mallows and Marsh-mallows; to which may be added, a little of the Sugar of Lead. The way of making this Decoction is as follows: Take a handful of the Leaves of Mallows and Marsh-mallows, half a handful of the Flowers of Colt's-foot, half an Ounce of Lintseed, and three Drachms of Fennel-Seed; boil all these together in a Pound of common Water for a quarter of an Hour, then strain them through a Linnen-Cloth, and in the strained Liquor dissolve half a Drachm of the Sugar of Lead. Besides this, it will be right to purge with a little Manna dissolved in Fumitory and scabious Water warmed; and the Use of Tea ought not to be neglected.

4. *The*



4. *The Tumour of the upper EYE-LID resembling a Hail-stone.*

THERE is sometimes produced, between the Membranes of the upper Eye-lid, a small Tumour shining, moveable, round, hard, and indolent, about the size of a Pea, hanging by a very slender Stalk, and in some measure resembling the Figure of a Hail-stone. This Tumour is not dangerous, unless it be irritated by improper Applications. Sometimes after it has remained hard for some Years, it has been seen to go off without the Use of any Remedy. In treating this Tumour, you must take care not to apply any kind of Plaister, and to use nothing but Fomentations in the form of Steams. For this purpose, the following Herbs well dried must be boiled in common Water, *viz.* Baum, Sweet-basil, Origanum, Marjoram, Blessed-Thistle, of each a handful; to which must be added half a handful of Bay-berries and Juniper-berries, bruised, and five or six Pugils of Coffee well roasted, and powdered. When the Decoction is smoking hot, let the Steam be directed to the Eye, by the means of a Funnel, and in the mean time take care to keep the Eye close shut.

THIS Remedy ought to be repeated several times a day, and continued every day without intermission, till the Cure is compleated. But very good care must be taken not to handle his Tumour roughly, lest it be thereby rendered incurable.

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### 5. *The watery Tumour of the EYE-LID.*

THIS is a small Tumour, soft and indolent, which grows upon either of the Eye-lids, but most frequently upon the upper one. This Tumour which is commonly shining, red, transparent, and hinders the Eye to open, is caused by a watery Humour, extravasated between the Membranes of the Eye-lid. Children are very subject to it, and unless Care be taken to cure it speedily, it may quit its indolent Disposition, become very painful, and degenerate into a fistulous Ulcer ; or leave upon the Eye-lid an ugly troublesome Scar. The Cure of this Disease, is to apply upon the Eye-lid, a Cataplasm, made with Mugwort, Scabious, Sage, Fennel, and Agrimony, boiled in White-Wine. If, after the Use of this Cataplasm, the Tumour seems disposed to suppurate, you must apply another, made with common Mallows, Marsh-mallows, Figs, Camomile, Saffron, and the Crumbs of Bread boiled in Milk, and continue this till the Suppuration is brought on. Afterwards the Eye-lid must be healed up with the Honey of Roses and a little Tutty.

### 6. *The Tumour of the EYE-LID resembling a Grain of Barley, or the Hordeolum.*

THIS is a small inflamed Tumour, long, immoveable, of the figure of a Grain of Barley, growing upon the Cilia, at the Border of the Eye-lid. It begins at first with a little red Swelling, which grows larger by degrees, attended

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tended with Itching and Heat, and after some days becomes white, and suppurates. It differs from that Tumour which resembles a Hail-stone; in this the last mentioned Tumour is neither attended with Inflammation nor Pain, and has not its Seat in the *Cilia*, but in the Middle of the Eye-lid; it is likewise moveable, hard, round, shining, and of the same Colour with the Skin, and has a small Root by which it hangs, and never comes to a Suppuration. The *Hordeolum* is without danger, provided it is not fretted with the Fingers, and for the most part heals of itself. Sometimes it returns for a while, and swells again, and sometimes it grows hard and will scarce suppurate. In this case you must take the Pulp of a boiled Apple, and apply it to the Eye-lid, which is the most effectual way of bringing the Tumour to a Suppuration. As soon as it is suppurated, which is known by a little white Spot in the middle of it, or in the sides, you have nothing to do but to press it gently, whereby the Pus will flow out, and the Tumour will be cured. But we must take care to apply nothing to this Tumour that is cooling or astringent, for fear of repelling the Humour, which would be dangerous to the Eye.

#### 7. *The Want of the CILIA.*

IT is no great Deformity for the Eye-lids to want the *Cilia*, but in the mean time it is a Deformity. The most common Cause of the Want of these Hairs in Children, is crying too frequently. These Tears are very sharp, and

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destroy the Roots of the Hairs upon the Borders of the Eye-lids ; nay, sometimes they are so acrid, as to excoriate the Cheeks \*. Seeing this is the case then, it is no wonder that they should destroy the Hairs upon the Eye-lids ; and upon this account Parents ought to take care not to let their Children cry too much. But on the other hand, if they are forced to suppress their Tears too much, this Suppression may occasion a *Fistula Lachrymalis*. Besides, the Tears contribute not a little, to discharge the Humours from the Brains of Children, which saves them from a great many Diseases. It is for this Reason, that in certain Places of *India*, where the Children upon the Breast never cry of their own accord, they have always Nettles ready by the Cradle, with which they prick them from time to time to make them cry. The Philosophers of that Country say, that if a Child cries at least an Hour a day, he will grow bigger and live longer, than he would otherwise do † ; which is very reasonable to imagine. How then shall we manage in this Affair ? It is very hard to lay down a certain Rule about it. There is however a good Medium to be observed here, which is neither to let Children cry too much nor too little ; for if they cry too much, their *Cilia* will fall off ; and if they cry too little, their Health will thereby suffer. But both  
may

\* See a Treatise of *Chrétien Warlitz*, entitled, *Scrutinium Lachrymarum*, printed at Nuremberg in 12°. in the Year 1705.

† See the above-cited Treatise *Scrutinium Lachrymarum*.

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may be avoided, by observing the Medium just now spoke of.

WHEN the Roots of the *Cilia* are absolutely destroyed, it is impossible to make them grow again, whatever Arts you use, whatever certain Empiricks may say. You may apply to the Eye-lids Bear's Grease, Deer's Marrow, Honey and other Remedies, of the same kind, all to no purpose, though they will tell you that they have experienced their good Effects; for to make the Hair grow again in this case, would be the same as to make a Plant spring without either Root or Seed. But if any of the Roots of the *Cilia* remain, and the Pores through which the Hairs ought to sprout, are not quite effaced, there is still hope, and the *Cilia* may be restored again, by rubbing the Borders of the Eye-lids with a Decoction of Betony, Sage, Lavender, Baum, and Origanum, with a little Honey added to it.

8. *The CILIA too short or too thin.*

THE *Cilia* ought to be pretty long and thick, without which the Eye-lids will not look so well, however beautiful they may otherwise be. To make them grow longer when they are too short, and thicker when they are too thin, you need only anoint the Eye-lids frequently with the Oil of Juniper, and of Amber, mixed together. Or you may take thirty common Flies, bruise them, and make them into a Plaister, with a little Turpentine dissolved in the Yolk of an Egg, and apply it to the Eye-lid. This Plaister is excellent to make the *Cilia* grow.



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### 9. The Bristling or Turning in of the CILIA against the EYE.

THERE are sometimes two Rows of Hair upon the *Cilia*, the one above the other. The double Eye-brows above described, are a Deformity to the Face, but are no way inconvenient; but the double *Cilia* are a Deformity, and at the same time hurtful\*, because they prick the Eye and occasion a Pain and Running, upon which account this Deformity cannot be too soon removed. The Method of curing it, is to pull out all those Hairs which hurt the Eye with a Pair of fine Tweezers, which may easily be done when the Child is pretty young, provided you pull straight, and go gently to work.

As soon as the Hairs are pulled, you must take half an Ounce of fresh Butter, mix it with a Drachm of the Gall of a Pike, two Scruples of Tutty, and three or four Grains of Camphire; and with this rub the Eye-lids frequently, to hinder the Hairs from growing again. If they do grow anew, you must pull them out as before; but this will scarce happen above two or three times.

IN People that are grown up, when the pulling of the *Cilia* might be dangerous, the best Method is to clip the Hairs which turn in, with a Pair of very small Scissars, as near to the Border of the Eye-lid as possible, and afterwards

\* *Est affectus quo duo vel tres pilorum ordines in extremitate palpebrarum enascuntur, atque continuè pungendo dolorem, pruritum, aliasque in oculis molestias excitant.*

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afterwards to rub the Part with the Juice of the Flowers of Colt's-foot, and a little Milk, warmed ; and this Method ought to be frequently repeated.

*Of the EYES.*

AFTER the Deformities of the Eye-lids, our Method requires that we should next consider those of the Eyes, *viz.* 1. Of the Squint-Eye. 2. Of the inflamed Eye. 3. Of the wandering Eye. 4 Of the scaly Eye. 5. Of the winking Eye. 6. Of the one Eye less than the other. 7. Of the fierce Eye.

1. *The SQUINT-EYE.*

CHILDREN that are squint-eyed, are either born so, or become so afterwards. When they are born so, the Deformity is still not incurable, as some Authors believe ; at least if it is not hereditary, which alters the Case very much. And as a Child that is born without this Blemish may contract it afterwards ; so, as it often happens, a Child may be born with this Deformity, and cured of it afterwards. The Eye is a Part extremely susceptible of Change, for the merest Trifle may render a Child squint-eyed from the Birth, and the least thing in the World will cure it : but in the mean time it must be owned, that the Deformity of which we are talking, is a good deal easier cured when it is contracted after the Birth ; and in this case it is always owing to the Fault of Nurseries, who lay down their Children in false Lights, that is, where the

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Light does not fall so directly upon them as it ought, instead of laying them down in such a manner, as they may have the Light, whether Day-light or Candle-light, directly opposite to them. There are few Parents who are not acquainted with this ; but it is not enough to know it, if they are not attentive to it. But they scarce ever think of it, for which they can never be too often reminded of it.

ANOTHER Fault of Nurfses, is, that when they want to still a crying Child ; they hold up against their Eyes a Doll, a Coral, a Pair of Beads or Necklace, and other such like Toys, which they make to jump about, and which the Children cannot look upon so near without squinting.

WHEN the *Strabismus* (for so this Disease is called) is of late standing, it may be easily cured, and when old it is incurable ; but whether it be old or not, we must always try to cure it, because Nature sometimes falls upon such Expedients, as People of the greatest Sagacity would never have dreamt.

THE first thing to be taken care of, is never to let Children look at any thing that is either too near, or too much at a side, or situated too directly under the Eyes.

SOME advise to give squint-eyed Children small Writing to read, or employ them in fine Needle-Work, as in very fine Tapestry, Embroidery, or Pinking ; but this Advice is not to be exactly followed, for it would be the readiest way to increase the Deformity.

As to Reading, the less that squint-eyed Children apply to it, the better ; for I have seen Children, who, by learning to read at  
three

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three or four Years old, have become more squint-eyed, and by leaving off reading afterwards, have learnt again to look perfectly straight.

THOUGH a Child is a Year or two later than he should be in learning to read, it is no great Affair ; it is a Disadvantage not to be compared with that of the Child's running a risque of remaining squint-eyed all his Life.

THE second Method to be made use of, is to make the Child look at his own Eyes in a Looking-Glass about a quarter of an Hour, Evening and Morning, for several days ; but with this Precaution, that each Eye shall look at that one which corresponds to it in the Mirrour, that is to say, that the right Eye must look at the right, and the left at the left. This is no great piece of Slavery, and it cannot be expressed how efficacious it is for correcting this Deformity of the Eye. It is better than all the Spectacles in the World for this purpose, provided the Deformity is not hereditary ; in which case, as I said before, it is not to be cured, whatever Method be taken.

IF the squinting is not considerable, it may be passed over as a Defect which often does not deserve the Name of a Deformity ; for there are some Squints not at all disagreeable. The Duke of *Montmorency* had a little Squint of his Eye, which he became very well ; and there are People now living, who have this graceful sort of Squint, which is called in *France*, *having the Montmorency Eye*. But in this case the Squint must be scarce observable ; for to have the Eyes quite a-squint can never be becoming. History relates, that in the time

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of Paganism, they consecrated squint-eyed  
People to the Service of the Altars; but per-  
haps all sorts of Squints were not allowed of.  
However it be, the Squint-Eye, when it is not  
too apparent, is no real Deformity. *Ovid*  
praises those Eyes that squint a little; and, ac-  
cording to him, such were the Eyes of  
*Venus* \*.

## 2. *The EYE Inflamed.*

THIS Disease is called an Inflammation of  
the Eye, or *Ophthalmia*, to which Children are  
more subject than grown People. It hinders  
them to open the Eye, and occasions a great  
deal of Pain when it is exposed to the Light;  
for which Reason they are obliged to wear  
over the Eyes a bit of black or green Taffety,  
to hinder the Rays of Light from striking  
upon them. This Disease proceeds from a  
very acrid Blood, which stimulates the delicate  
Vessels of the Eye, swells and makes them  
red, which occasions a great Deformity.

THERE are two Sorts of *Ophthalmia's*, the  
one is dry, and the other moist. In this last  
the Eye weeps a good deal, and in the other  
it does not; which proceeds from hence, that  
the Blood which swells the Vessels of the Eye  
in the dry *Ophthalmia* is less watery; but the  
same Indication answers in both, which is to  
sweeten the Acrimony of the Blood, as well  
by internal as by external Medicines.

THE

\* *Si Pæta est, Veneri similis.* Ovid. de Art.  
Amor.



THE internal Remedies are, 1. To evacuate as soon as possible the acrid Salts of the Blood by gentle Purges, which ought to be very simple. A little Cassia in Whey is sufficient, or a little Manna in Broth, with Tamarinds. But they ought to be repeated from time to time, and all sorts of Emeticks are here to be avoided.

THE next day after the first Purge, it is proper to open a Vein in the Arm, and the day after that, to let blood in the Foot; observing the general Rules in this case with respect to the Women.

2. THE Patient ought to drink sweetening Broths, made with Veal, Chicken, Crabs, and Lettice, without Beef or Mutton.

3. IT is necessary to abstain entirely from Wine, till the Cure is compleated.

THE external Remedies are, 1. Shaving of the Head. 2. To take the half of the White of a hard Egg, without the Yolk, soak it for half an hour in Fennel-Water pretty hot, and apply the hollow side of it warm to the Eye. This must be repeated two or three times a day, and only once in the Night-time, whenever the Patient awakens; and this Method ought to be continued for a Week or two, according to the Obstinacy of the Disease.

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### 3. *The Wandering EYE.*

THERE is nothing contributes more to give Children wandering Eyes than to expose to their View a great huddle of Objects in motion.; such, for example, as a great number of Men marching after one another, or a mixed Multitude of People dancing and jumping about, as it happens frequently in the Country, at certain Rejoicings, whither Nurfes carry their Children. This Multiplicity of Objects, as it is impossible to view any one of them at leisure, sets their Eyes a wandering, if they have but the least Inclination to it, and has this Effect, that they cannot look steadily upon any thing. This Defect increases with their Years, and hence you see so many People every day, who, when they are talking to you, and seem to have their Eyes fixed upon you, yet in the mean time do not see you: They are looking at something else, one does not know what. This Deformity is so much the more a Misfortune, that a Person who has an unsettled Look is generally supposed, though often unjustly, to be of as unsettled a Mind.

FOR this reason I would advise Parents never to allow the Nurfes or Servants to carry their Children to Places where there are great Crouds of People, as at Processions, and the like.

ANOTHER Cause, which sometimes gives Children this wandering of the Eye, is a Plaything which they call the Chaces, where, by the means of a little Handle which they turn  
about,

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about, they immediately see appear a great many different Figures, which follow one another, as Hares, Foxes and Wolves, with a Huntsman last of all, who seems to pursue them; they regard attentively these little flying Figures, and by making them pass and repass frequently before their Eyes, they confuse their Sight. This is a thing that is not taken care of, and yet it is sometimes enough, in certain Children, to make the Sight wander.

THERE is nothing to be considered as trifling in the Education of Children, and it is certainly a Matter of Consequence to take care of their Bodies as well as of their Minds.

BUT it is not always the looking upon too many Objects in motion at one time that teaches the Eye in Children to wander; this Deformity likewise proceeds frequently from keeping the Eye fixed too long, and too often upon certain Objects which exhale an Odour pernicious to the Eye; as, 1. Upon certain Dyes newly pounded; whence it is that a great many Painters have an unsettled Eye. 2. Upon dead Bodies opened; and hence a great many Anatomists, who are always busy in dissecting, have this Defect in the Eye. I say a great many; for neither are all Anatomists, nor all Painters marked with this Defect, and there are several of both who have the Sight very steady, which is owing to their Eyes being naturally strong: But the Observation is nevertheless true in general, and I know, amongst others, a young Anatomist, who by having applied to Dissections from his Childhood, and always had then, as he has still, his

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Eyes exposed to a cadaverous Steam, is become an Example of what I have now advanced ; not to speak of that wan, livid Complexion which he has from the same Cause. I would advise Parents, when their Children chuse to follow certain Professions which are hurtful to the Eyes, to consider whether their Eyes are formed to such Employments, and not to expose them rashly to some Deformity that may last all their Life.

THE most part of Children, while they drink, throw their Eyes around on all sides, instead of looking into the Cup which they drink out of ; and this at length, if they are suffered to make a habit of it, makes their Sight wander. The most certain Method of correcting this Habit, after Reproofs or Admonitions have had no Effect, is to slip a little bit of Cork sily into the Cup, while they are drinking and looking another way. As soon as they feel the Cork with their Lips, they will look into the Cup, and take out the Cork ; and afterwards, when their Eyes begin to wander again, the same trick must be repeated, till at last they be obliged to look down while they are drinking, which will make their Sight steady.

### 4. *The Scaly EYE.*

THE squamous Eye, so called from the Latin Word *Squama*, which signifies a Scale, is a Deformity produced by certain small hard scaly Pellicles, formed between the Eye-lid and the Globe of the Eye, which either destroy the Sight entirely, or at least hurt it considerably,  
and

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and in both cases occasion divers Contorfions of the Eye.

WHEN this Disease is taken care of betimes, and treated according to Art, it sometimes happens that these little Scales fall off from the Eye like Bran\*.

A great Light darting in upon the Eyes, so as to dazzle them very much, and raise a Commotion in the innermost parts of the Eye, is frequently the Cause of this Disease. Besides a great many other Examples which might be mentioned of this, there was a remarkable Instance of it in the Person of St. Paul, upon whose Eyes, as the Scripture says, there were formed small Pellicles resembling Scales, after he was struck to the ground with Lightning. These Scales hindered him from seeing the Light, and he did not recover his Sight till after they were fallen off. They who travel over Wastes of Snow, are obliged to wear Spectacles made of a particular kind of Glass, to defend their Eyes from the dazzling Lustre of the Prospect, and preserve them from those Scales which take away the Sight, and when they are of a long standing, become so incorporated with the Eye, that it requires the greatest Art in the World to remove them.

THERE are some Nurses who make nothing of exposing their Children to all sorts of Lights indifferently, and even to that of the brightest Sun. They say in their own Defence, that it is only for a few Moments, as in walking a-cross a Garden, or a Court, &c. But one

\* *Vitium in quo squamosæ aut fursuræ particulæ è palpebrarum tunicis secretæ decidere solent.* Zuñg. *Theatr. Prax. Med.*



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one of these Moments is sometimes sufficient to produce those Scales of which we are talking, and it is well if the Child gets off so easily; for in certain cases one single Ray of the Sun, darted strongly upon the Eyes of a Child, may dazzle him to such a degree, as to make him lose his Sight entirely.

ANOTHER necessary Precaution, is, never to suffer Children to be opposite to the Light, when it is very bright, but to put a thin Curtain between them and the Place from which the Light comes, or to place them in such a manner as they may have the Light on their Back, or upon one Side.

WHEN Children learn to read or write, it is a very common Error in their Masters or Mistresses to make them sit with the Light in their Faces, which of itself is sufficient in certain Circumstances to make their Eyes scaly, and entirely destroy their Sight.

BUT what shall we say of those Teachers who have so little Sense as even to let them read and write in the Sun? In general, we ought never, when the Eyes are intensely applied to any Object, to expose them to an opposite Light; though we frequently see young Ladies work in Tapestry, or stitch with the Light in their Faces; and their Mothers sometimes shew them the Example, which is very pernicious, and cannot be too much condemned.

As Engravers work opposite to the Light, most of them have something amiss about their Eyes, in spite of the Care which they take of putting before their Windows certain sorts of Paper, to break the too great Light.

One

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One may judge by this what Precautions are necessary for managing the Sight of Children, with respect to false Lights.

WHEN, notwithstanding all these Precautions, or from neglecting to observe them, a Child happens to have scaly Eyes, what Method is proper to be taken to cure them? We must not wait for the Scales falling miraculously off, as did those of *St. Paul*, but must have recourse to natural Means, one of the best of which is the following: Take a Dram of prepared Tutty, half a Dram of diaphoretick Mineral, six Grains of Verdigrease, three Grains of Camphire, and half a Dram of white Sugar Candy, reduce them all to a Powder, and mix it with two Ounces of the finest fresh Butter, washed three or four times in good White-Wine. Then take about the bulk of a Pea of this Ointment, and rub the Eyelids with it, so as part of it may enter the Eye. Repeat this two or three times a day, and continue it for some Weeks, more or less, according to the Obstinacy of the Disease.

5. *The Winking EYE.*

WHEN a Child is new waked, you ought not to expose him immediately to a strong Light, for this makes him wink very close; and when People will not trouble themselves to correct it, this winking, by being repeated every day, turns into a Habit, and the Child winks all his Life afterwards, just as if a Grain of Dust, or a Flake of Chaff had got into his Eye, which looks very ugly. We see People  
every

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every day who wink in this manner; and if the Case was enquired into, you would find for the most part that this Motion is owing to the Cause above-mentioned. This violent and habitual winking, when it is of a long standing, is not easily cured; but however difficult the Cure may be, it is not absolutely impossible, and where the Cure is practicable, the following simple Remedy is very good for effecting it. It consists in applying upon the Eye-lids, and also round them, a small Linnen Cloth dipt in the Juice of Purslane; and this must be repeated several times a day, for some Months.

BUT this Winking is not the only Evil which is to be feared from thus exposing a Child to a strong Light immediately when he awakes, and is taken out of the dark Cradle; there is a considerable risque run of weakening his Sight thereby, and frequently even of depriving him of it quite. In the time of *Charles the Fifth*, the King of *Tunis* was blinded by the Reflexion of a shining Bason, which was put before his Eyes; and *Democritus* blinded himself by the glittering of a Buckler. History informs us, that *Dionysius*, the Tyrant of *Syracuse*, blinded certain Criminals, by confining them in a Dungeon where there was not the least Glimpse of Light; and then exposing them all at once to a very strong one, after they had been for a long time shut up in Darkness\*.

6. *The*

\* *Le Origini della Lingua Italiana, compilata dal Sign. Egid. Menagio, Gentiluomo Francese, Fol. in Geneva, 1686.*

6. *The MONOPIA, or one EYE less than the other.*

THERE are some People who have one Eye so small, that one would almost say they have only one, whence the Name of *Monopia* is given to this Deformity, as the Person who has it is called a *Monops*, for the same reason; both which Words are taken from the *Greek*, the first of them signifying *one Eye*; and the second a Person *having only one Eye*. They who have naturally but one Eye, or, to speak more justly, whom we suppose to have but one, are likewise called *Monoculi*, a *Greek* Word, signifying the same with the above. They are also called *Arimaspes*, from the Name of the ancient People of *Scythia*, who, according to the fabulous Accounts of some Authors, had but one Eye, and that in the middle of the Forehead. But, though this Account of their having but one single Eye is a fiction, and amongst all the Animals which see, there is none to which Nature has only given one Eye; yet that has not hindered those People from bearing the Name of *Arimaspes*, a Word, which, in the *Scythian* Language signifies *having one Eye*; *Ari* in that Tongue, signifying *alone*, and *Maspe*, the Eye \*.

THE occasion of this Fable was this: The *Scythians* were great Archers, and as in shooting one Eye is shut while the other is open, they accustomed

\* *Anton. Muret. Opera, Tom. 3. variar. Lektion.*  
Lib. 13. cap. 8.

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accustomed themselves so much to make use only of one Eye, that the other by being kept so often shut, scarcely appeared \*. They accustomed themselves to this Exercise from their Infancy, so that both young and old amongst them had one Eye less than the other. Hence, you see how easy a thing it is to become an *Arimaspian*. Children amuse themselves frequently by looking at Gnats, and other small Insects, through Microscopes; this obliges them to shut one Eye, which, by being frequently repeated, may give them this Deformity.

WHEN Boys are grown a little up, we give them Perspective-Glasses to look through, in using which they are obliged to wink with one Eye; and thus they have the same Effect with the Microscopes. The same may be said of Telescopes, which are sometimes put into their hands, to divert themselves with at their leisure Hours. When a Child therefore has a disposition to this Deformity, how is it to be cured? Or, how shall we know when he has this Disposition? The thing is very difficult; and upon this account, it is best to take the surest Method, which is not to allow them the Use either of Microscopes, Perspective-Glasses, nor Telescopes, till they come to a certain Age.

7. *The HAGGARD, or Fierce EYE.*

THIS Deformity is commonly the Effect of a bad Education; from allowing Children to look angry at those who contradict them,

or

\* *Id. ibid.*



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or refuse to give them every thing they ask. A prudent Governess will check the haughty Temper of a Child, which a foolish Mother gives way to. When a Child sees himself encouraged in these Humours, he becomes more proud, haughty, and ill-natured. He looks upon all the World, and even his own Mother, with a disdainful Air.

It is this that commonly spoils Children, and makes their Eyes fierce, which Deformity Age seldom corrects, but often increases.

THE haggard Eye has something, I do not know what, of furious and menacing about it. Hence *Boileau*, in his *Lutrin*, talking of the Bell-woman enraged against her Husband, and boiling with Anger like the Woman described by *Plautus* in the Comedy of *Casina* \*, and the other in the Comedy of the *Phantom* †, makes the following Description :

Elle tremble, et sur lui roulant des yeux  
hagards,  
Quelque temps sans parler laisse errer ses  
regards,  
Mais enfin sa douleur se faisant un passage,  
Elle éclate en ses mots, que lui dicte la rage, &c.

*Amaz'd*

\* *Casina. Act. 2. Scen. 5. v. 17.* Where the Servant *Olimpio* complaining of his Mistress, who breaks out into a Passion with him, says, *Nunc in fermento tota est, ita turget mihi.*

† *Mostel. Act. 3. Scen. 2. v. 10.* Where old *Simon*, talking of his Wife who played the Devil at home, says, *Tota mihi turget uxor, nunc scio domi.*

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Amaz'd to hear ;  
She first stood motionless, and froze with Fear :  
At last, confessing Anger and Surprise,  
With Hair dishevel'd, and with flaming Eyes,  
Her Wrath no longer able to conceal,  
She thus upbraided his officious Zeal, &c. OZELL.

AFTERWARDS, in the same Poem, he makes *Marguillier Sydrac* speak as follows, to those who were startled at the great Owl hid in the Reading-Desk :

Croyez moi, mes enfans, je vous parle à bon  
titre,  
J'ai, moi seul, autrefois, plaide tout un Cha-  
pître,  
Et le Barreau n'a point de monstres si hagards,  
Dont mon œil n'ait cent fois soutenu les regards.

*Believe me, Sons, Experience is my Guide,  
Myself a Chapter su'd, the Law defy'd,  
Nor can the Bar shew that tremendous Look,  
But I a hundred times have stood its shock.*

IN short, the haggard Eyes are quite the reverse of the sweet ones ; and it is in this sense that *Desmarets* speaks in his *Visionaires*.

Donques rigoureuse *Cassandre*,  
Tes yeux, entre doux et hagards,  
Par l'optique de ses regards,  
Me vont pulveriser en cendre.

*Therefore*

*Therefore Cassandra, cruel Maid,  
Thy Eyes 'twixt languishing and fierce,  
Me quick, like subtle Lightning pierce,  
While at thy Feet dissolv'd I'm laid.*

WHAT Method then is to be taken to cure this fierce Look in People, who have pass'd a certain Age? There is nothing to be done; and upon this account, it is of the greatest Importance to correct it in time, and thereby hinder Children from contracting such a Deformity.

IN the first place, Parents ought to chuse only such Nurses for their Children as have a pleasant Look. Secondly, when they are grown a little up, and begin to understand what is said to them, they ought not to be allowed to look at any body with an angry Eye. Thirdly, you should never reprove them in a Passion; for they will imitate you exactly in all your bad Qualities. Fourthly, you must not allow them to do or say any thing that is ill-natured. They will frequently be tempted to Cruelty or Ill-nature, by seeing a Servant kill a Dog, Cat, or Bird, &c. in cold Blood; but you ought to turn away such Servants, and never let your Children see them any more. Fifthly, you must not suffer them to imagine, that Brutes have no feeling; for this is the ready way to make them cruel. They will kill a Sparrow, or a Finch, &c. without any Concern; and this may be carried farther, and make them contract an obstinate Fierceness, so as to shew itself in the Countenance, and give them a fierce Look.

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IT is said of *Cain*, in the *Genesis*, that after the Murder of his Brother, God set a Mark upon him, to hinder those who should meet him, from killing him. Some alledge that this Mark consisted in a frightful Look, which made every body fly from him, so that none durst approach him. This frightful Air was, as some believe, what is here understood by haggard Eyes ; a single Look of which is scarce to be suffered, as *Boileau* says in the following Lines, just now quoted.

Et le Barreau n'a point de monstres si hagards,  
Dont mon œil n'ait cent fois soutenu les regards.

A GREAT many People call haggard Eyes *Cain's Eyes*, which ought to be another Motive with Parents to hinder their Children from having such Eyes. But what is to be done for a young Girl who has such ? We ought to represent to her what a shocking Deformity it is, and oblige her to correct her Looks at the Looking-Glass. By taking a great deal of pains this way, the End may be obtained at last ; provided she has Sense enough to command herself, and restrain her passionate Temper ; for it is seldom that a grave sedate Woman has a fierce Look.

BESIDES, she must quite abstain from Wine, though she used to deal ever so moderately in it ; and this caution is still more necessary, if she has been accustomed to drink it plentifully. All Food that is capable of inflaming the Blood is likewise to be shunned, and such as sweetens it only to be made use of.

WHAT

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WHAT we have said is sufficient, with respect to the Eyes ; let us proceed next to the Cheeks.

*The CHEEKS.*

THE Cheeks ought to be smooth, inclining to round and full, and of an equal Plumpness. It is a Defect, 1. To have them flat. 2. Hollow. 3. Full of Pustules and Pimples. 4. Puffed up. 5. Of an unequal Plumpness. We shall treat of these five Articles in the Order they are here placed.

1. *The CHEEKS flat.* 2. *Hollow.* 3. *Full of Pustules, Pimples, Ring-worms, &c.*

NOTHING contributes more to produce the two first Faults in the Cheeks, than the want of some of the great Teeth ; upon which account you cannot be too careful of these Teeth in young Girls, with respect to the Cheeks. This concerns Children when they are pretty well grown up. But one great Fault which is committed every day in the Management of them when they are very young, and which spoils their Face extremely, is the allowing every body to kiss them. Nothing is more capable of making their Cheeks flat, and of producing Pimples and such like Deformities.

PARENTS quietly suffer all that come, to kiss the tender delicate Cheeks of their Children, often to their disadvantage ; for this is the ordinary Cause of those Scabs, Ring-worms, and other dangerous Eruptions, which  
break



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break out upon their Faces \*. You ought to hinder People from kissing your Children so freely, and when either from this kissing or any other Cause, these Eruptions we are now talking of appear upon their Faces, take care to apply nothing that may repel the Humour which produces them. It is better to do nothing at all, than to do mischief; and a little warm Whey is all that can safely be applied to the Cheeks here.

THIS is all we had to say upon the Ringworms, Pimples, &c. upon the Cheeks; let us proceed next to the puffed up ones.

### 4. The CHEEKS puffed up.

PEOPLE sometimes allow Children a custom of blowing up their Cheeks, in the same manner as we blow upon a Coal to light it. This Custom frequently becomes natural, and is then the more shocking as it gives them a rough surly Air; for when People are in a passion, it is natural for them to puff up their Cheeks. This is always the case; and *Horace* talking of certain People, who, as he thought, deserved the divine Vengeance, expresses himself in this manner, viz. they deserved that *Jupiter should blow up his Cheeks against them* †.

BUT here we must not confound the Cheeks that are puffed up with Wind, with those that

\* *In facie quoque hoc malum erumpit, quando nimirum infantes frequentibus admodum osculis ancillarum lambuntur, atque harum saliva madent.* Theod. Zuing. Theatr. Prax. Med.

† *Quid causæ est, meritò quin illis Jupiter ambas Iratus buccas inflet?* Horat. Sat. Lib. 1. Sat. 1.

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that are swelled with Fat; for these last are only the Effect of Plumpness, and have nothing disagreeable about them. We frequently say, such a one is fat-cheeked, without meaning any Deformity; but when we say one's Cheeks are puffed up, there is a real Deformity understood by the Expression.

It is surprising, that as this Deformity is only owing to a Habit, so few People correct it; but after they pass a certain Age, this Habit becomes a second Nature \*.

5. *One CHEEK larger than the other.*

SOME Children are born with one Cheek larger than the other. This Deformity sometimes disappears of its own accord, but sometimes too it continues for Life, unless Care be taken to cure it very soon. The Method of doing this, is as soon as the Child is born, to bathe the largest Cheek with warm Wine, in which the Leaves of *Carduus benedictus* have been boiled; then to apply a Compress dipt in the same Wine, and renew this once in four Hours for several days. You must take care at the same time to rub the Cheek gently with the Fingers, to discuss that Humour which swells them, and for the most part is only a simple Serum. But this Serum, however simple, may grow thick if allowed to rest, which will be prevented by the above Fomentation, and rubbing gently with the Fingers.

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Of

\* *Naturam expellas furcâ, tamen usque recurrit.*

HOR.

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*Of the EARS, the LIPS, the CHIN, and the  
SKIN of the Face.*

THESE are the rest of the external Parts of the Face, which remain to be treated of, before we come to the Gums, the Teeth, and the Tongue, which are less exposed to the Sight.

### *Of the EARS.*

*The Properties which they ought to have.*

THE Ears are a great Ornament to the Head, when they are well shaped, do not exceed a certain Size, are neatly placed, well bordered, and have all those little vermicular Turnings and Windings which compose the external Parts of this Organ \*.

WHEN the Ears are too large, it is a Fault not to be corrected, and the best Method in this case is to conceal them, or at least not to keep them quite exposed, which is easily done. Yet we frequently see young Girls, who have Ears as large as the Palm of one's Hand, dress their Heads as if they had the finest Ears in the World, which looks very ugly. Others have Ears spread out like the Sails of a Windmill, and expose them just in the same manner with the former, which is still a greater Deformity. One has reason to complain of a Deformity when it cannot be concealed ; but to expose a Deformity, which may be kept out  
of

\* See Book first, all the Parts of the external Ear.

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of sight, as if it was a Perfection, is quite ridiculous.

YOU cannot be at too much pains to make the Ears of Children lie neatly. We sometimes see Nurses, Maid-Servants, and even Mothers, when they are dressing their Children's Heads, leave the Ears quite without the Cap, instead of tying it over them, by which means they turn down, and, like a piece of Camblet that has been plaited, never recover their former Mould. A skilful Anatomist observes, that *those Ears which have not been tied down in the time of Childhood are naturally bent forwards* \*. Where the Ear is right placed, it lies so close to the Head, that you cannot put a piece of the thinnest Paper between it and the Head without moving it.

THERE is a bad way in some Boarding-Schools of punishing Children, *viz.* pulling them by the Ears. I would advise Parents who have Children in such Places as these, to let them stay there as short a while as they can. The Ears of Children ought not to be pulled, for fear of making them grow too broad, long, and dangling; for they have a great disposition to stretch out, as we shall see presently. But this is not all the Mischief, which is to be feared from such a custom; for Dulness of Hearing, and sometimes even Deafness, may be produced only from pulling of the Ears.

BUT it is not enough that the Ears be neatly set on, well-bordered †, and have all those

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little

\* *M. Winslow Exposit. Anatom. de la Structure du Corps humain.*

\* The Border of the Ear is that Ledge which surrounds

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little Turnings and Windings which we spoke of above ; they must likewise have a very smooth Skin both before and behind, and there ought not to be the least Hair perceivable upon them. To preserve this Perfection, if they have it, and to procure it, if they have it not, you ought to wash them every Morning carefully with a little Water and Vinegar ; and if there are any Hairs upon them, to cut them, and not pull them out, for by this means they grow thicker.

I RETURN to the Ears which are large and hanging, and would advise you not to hang heavy Pendants to the Ears of young Ladies, as long as it can be put off, for fear of lengthening them too much. We are told of a King of the *Indies*, who has a fine Body of Troops for his Guard, whose principal Officers have Ears so large that they reach down to their Shoulders. The reason of which is, that they take care from their Infancy to weigh them down with heavy Pendants. We read likewise, that the *Naires*, or the Nobles, on the Coast of *Malabar*, who are allotted by their Birth to carry Arms, distinguish themselves from other *Indians* by long dangling Ears, which they are at pains to procure by pulling them.

AMONGST the Women of the Kingdom of *Astracan*, the longest Ears are reckoned the most beautiful ; and to make them long, they press them with Rolls of Parchment, which they make larger from time to time, and are fashioned in

rounds it from above, downwards, and ends at the soft fleshy Part, to which the Ear-rings are put.



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in such a manner, as to make the End of the Ear reach down to the Shoulder \*. You see by this how easily the Ears may be stretched.

### *Of the LIPS.*

THE Deformities of the Lips, of which we are going to speak, are 1. The Hare-lip. 2. The turning out of the Lips. 3. The Lips chopped. 4. The excessive Thickness of the Lips. 5. The Mouth too wide.

#### 1. *The HARE-LIP.*

THE Hare-Lip is a natural Fault of the Make of one of the Lips, but most frequently of the upper, being slit perpendicularly in the middle, like that of a Hare. M. *Dionis*, in his excellent Course of Chirurgical Operations, tells us that the Wife of one of the King's Officers, who was delivered at *Versailles* in the great Common, (where he, viz. M. *Dionis*, then lived) sent for him immediately after her Delivery, to see her Child who was born with a Hare-Lip. He asked her if she could recollect, that, during the time of her Pregnancy, she had looked with more Attention than ordinary at a Hare; to which she answered, that in the Beginning of it she had got a Present of a Hare, which was hung up at her Window, and for some time she had her Eyes very often fixed upon it.

ZUINGER, and several other medical Authors are of the same opinion, viz. that

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the

\* *Voyage de Gautier Schouten aux Indes Orientales.*

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the Deformity we are now talking of commonly proceeds from the Imagination of the Mother \*. But without enquiring any further into the Cause of it, we shall here consider what Method is most proper to be taken when a Child is born with this Deformity. Almost all Physicians agree, that a chirurgical Operation is necessary here, which is done by cutting the Borders of the Division, the one after the other, with a Pair of Scissars, and afterwards stitching them together with the Hare-Lip Suture. But this Operation may occasion the Child's Death, if it is done too soon after the Birth. We ought to wait till the Child is five or six Years old, and then to examine carefully whether the two Borders of the Lip are not at too great a distance from one another, to admit of being easily reunited ; for in this case the Operation ought not to be attempted ; and I would advise Parents to observe this Caution.

As to the Age, there are some Surgeons who do not much consider it, but believe that a Child may bear this Operation though ever so young. But for one that is cured in this case, an hundred are hurt by it ; either as it occasions their Death, or as it is useless, and leaves the Part very much deformed. M. Rabouhuise, a Dutch Surgeon, says, that he performed it even upon the youngest Children, and always with Success.

\* *Quoad causam verò efficientem hujus deformitatis, verisimile est illam non nisi à spiritibus animalibus, in diducendis sufficienter labiorum muscutorum filamentis, per aliquam matris gravidæ fortem imaginationem, impeditis provenire.* Zuing. Theatr. Prax. Med.

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Success \*. But we cannot be too cautious in giving our Opinion upon this Subject. M. *Dionis*, in his Account of the Case mentioned above, says, that he put off the Operation till such time as the Child should be about four or five Years of Age ; but he was prevented from doing it at all, by his dying at three. He adds, that he performed it upon another Child at *Verfailles*, which he made wait till that Age, and cured perfectly, so as nothing remained but a slight Scar hardly to be observed. But it belongs to Parents to do in this as they think most proper.

### 2. *The Turning out of the Lips.*

THIS Deformity consists in turning the inside of the Lips outwards. When a Child is born with this Deformity, you need not be troubled about it at first, for Nature often corrects it of herself after a few days. All that is needful to be done in the mean time, is, to bathe the Lip now and then with a little warm Wine, and to push it gently back to its natural Situation. Afterwards, if Nature does not assist the Cure, you must apply a little bit of the Root of Spurge-Olive to the Nape of the Neck, and let it lie till it has drawn off a considerable deal of Serum, the Quantity and Acrimony of which is the common Cause of this turning out of the Lips.

\* *Anat. Chir. de Palfin, Part 4. Chap. 11.*

3. *Chops, Pimples, Chinks, and Scabs of the*  
LIPS.

THE Lips are covered with a very fine Skin, which in young People becomes chapped, contracted, and very easily cracks, especially in a North Wind. An excessive Heat in the Bowels sometimes withers this Skin too, and makes it break, so as to fall off in little Scales like Bran. It happens likewise very frequently, that when you have been touching any thing that is nasty, and put your Fingers immediately afterwards to your Mouth, the Skin of the Lips thereby becomes chopped and pimpled. But if you have been touching any thing venomous before, you do not get off with a simple Chop or Pimple. A modern Author gives an account of a Servant-Maid, who by putting her Hand to her Mouth, a little after having touched a Salamander, which she happened upon in a Dung-hil, had her Lips swelled to a prodigious Size \*.

DRINKING after nasty People, or such as have a strong Breath, is very often the Cause of Pimples and Pustules upon the Lips.

THE way to cure simple Chops and Scabs of the Lips, is, to rub them with the following Pomatum, the Preparation of which is described in a great many Dispensatories, and is the best that can be made use of for this purpose. Take three Ounces of the Fat of Veal Kidney, melt it over a gentle Fire, then strain it, and wash it several times in Water.

After

\* *Traité du Ch. par M. Vir.*

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After that put it again upon a very slow Fire, with the same Quantity of white Wax, two Ounces of Oil of sweet Almonds, drawn by Expression, half an Ounce of Sperma-Cetæ, and a little bit of the Root of Alkanet well bruised. Melt all together gently, and stir them very well, till the Alkanet has communicated its red Colour to the Pomatum: Then take it off the Fire, and put it up in a Galley-pot.

THIS Ointment is of no service when the Lips are pimpled or scabbed, from Venom, or from drinking after People that have a strong Breath, or any Disease in their Lips. The Spirit of Wine, or Treacle-water, is best in these Cases.

ONE thing very hurtful to Children's Lips, and which People are not aware of, is the giving them Whistles. Every body plays upon them, and there is not a Servant in the House, though his Lips are never so scabbed, but must use the Child's Whistle; after which it is given to the Child again, who puts it into his Mouth, while perhaps it is all wet with the Servant's Spittle, whence it is easy to judge what may be the Consequence.

THERE are some who get Diseases in their Lips from a Cause which is never suspected, and yet is very common. We have a Custom, when we begin to write with a Pen that is new made, of putting the Point of it to our Mouth to wet it, and thereby make it draw the Ink more easily. This we ought to take care of, unless we make the Pen ourselves, or are sure that the Person who made it is quite sound; because whoever makes a Pen always



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wets it, in order to try whether it will write. It is true he wipes it afterwards, but seldom so well as to take off all the Saliva; and what is left of this, though it be dried, or in ever so small a Quantity, is a Leaven which may communicate a Disease of the Lips, or any contagious Illness from one Person to another.

THERE are some Fevers in which the Lips become scabbed, which prognosticates a perfect Cure, and these Scabs do not require any Remedy; for the best way is to let them quite alone, and they will go off with the Fever.

### 4. *The LIPS too thick.*

SOME alledge that thick Lips denote Dullness; but this Sign is very equivocal. There are some People who have thick Lips, and a great deal of Wit; and others who have thin ones, and are very dull. But as thick Lips generally are not so well looked upon, and it is no easy matter to correct vulgar Prejudices; Parents whose Children have this Defect ought not to neglect seeking after a Cure. It is not to be cured after a certain Age, but during the State of Infancy it is possible sometimes to help it. The Remedies proper in this case are Hydragogues, and either internal or external. The internal ones are, for instance, the Powder of Cornachina and *Epsom* Salt, and the external ones are Masticatories and Blisters. The two internal Medicines just mentioned cannot be too much recommended here to young People. They should be purged once a Month with the Powder of Cornachina, diluted

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luted with Broth, and once a Fortnight with *Epsom* Salt, dissolved in the same Vehicle. As to Masticatories, they ought to be used every day without interruption, and there is none better than Mastich, of which a moderate Quantity must be chewed every Morning fasting. The Root of Pellitory ought here carefully to be shunned, for it discharges the Lymph, but then it burns the Mouth, and dries it too much.

As to Blisters, the best upon this occasion is the Root of Spurge-Olive applied near the Ears. As the Thickness of the Lips proceeds from too great a quantity of Serum, which soaks them too much, the best Method for diminishing this excessive Thickness, is to evacuate the superfluous Serum: But it must be done in time, for if it passes the Years of Childhood it will be too late.

I TALK nothing of the Regimen here as to the Diet, for you will easily understand that it ought to be drying, and therefore all Foods must be shunned which are capable of rendering the Blood too serous, such as Sallads, too much Fruit, &c. Beer and Cyder.

IN *Guinea*, the Girls who would appear handsome use a great many Methods to make their Lips thick \*. But in this Country we have quite another Taste. Thick Lips in Men are disagreeable, but in Women they are one of the greatest Deformities. But to return, if after having tried the above Remedies you see that they are not sufficient to produce the desired Effect, you must apply to the Head Bags of Sage, Marjoram, Rosemary and Chamomile

F 6

momile

\* *Histoire des Indes Orientales, Liv. 5. Ch. 44.*

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momile Flowers, in Powder, and let them lie  
there several days, but remove them always  
at Nights, for fear they should occasion a Head-  
ach by their too strong Smell.

5. *The MOUTH too wide.*

THERE are some People who have a Custom of keeping their Mouth always open, like a certain King, who being one day a hunting in a heavy Rain, complained to his Officers that it rained into his Mouth; upon which he was told, that he had nothing to do but to shut it: But he had got such a Habit of keeping it open, that it was with a great deal of difficulty he could follow this Advice. Children have their Fingers almost constantly in their Mouth, and keep it always open; so that this Habit is very early contracted, and it is not surprizing that they retain it afterwards, if their Parents are not at pains to prevent them. But Habit is not always to be blamed for this Deformity, one's particular Temper frequently contributes very much towards it. Some are set a gaping only by the Sight of certain Objects about them, as if they had never seen any thing before. Stupid People, in whom we observe, so to speak, only the faint Resemblance of a Soul, have their Mouths always wide open, and can no more correct this Deformity than they can that Stupidity which occasions it.

It is mortifying enough, (and it is but too frequent a Sight) to see People of good Sense and Judgment look just like Ideots, only from this Custom of gaping, which their Parents

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rents through Negligence have allowed them to contract. Hence we can never recommend it too much to Parents to be careful in this Point, and not to allow their Children to fall into this Habit, which gives them such an idiot Look. In the mean time it must be owned, that neither Habit nor Stupidity are always the Cause of this Deformity ; but there is another very common and natural one, which is this.

IN order to a free and full Respiration, the Air must pass and repass constantly through the Nostrils. We know there is a Communication of the Nostrils with the Mouth for the Passage of the Air, which goes to the Lungs. It frequently happens that the Sinuses, Glands, or excretory Vessels of the Nose are obstructed and choaked up in such a manner as the Air cannot enter by the Nostrils into the Mouth to pursue its Course through the Wind-pipe to the Lungs. This Passage being thus shut up by these Obstructions, or, if you please, by some Fault in the Shape of the Part, all the Air necessary for Respiration must enter by the Mouth ; and as Respiration must necessarily and constantly be performed, so likewise, in the case we are now talking of, it is necessary that the Mouth be kept constantly open Day and Night, to admit a sufficient quantity of Air. This is the reason that some People contract, whether they will or not, this Deformity of keeping the Mouth always open. Another troublesome Effect of this Obstruction, is, that it obliges People to speak through the Nose. When these two Defects are owing to a Fault in the make of the Nose, they are not to be cured. But if  
they



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they proceed from an Obstruction in the Sinus's, Glands, or excretory Vessels of the Nose, softening, relaxing, deobstruent, and resolvent Medicines are of service. Of this number is Cow's Milk mixed with the Juice of Beets, Mallows, Pellitory, wild Mercury, Silver-Weed, and Cresses, which must be introduced pretty warm as far into the Nose as possible: Or the Herbs may be boiled in fresh Butter, to be put as far as possible up the Nose.

THESE Obstructions are for the most part owing to very thick Humours; but they are sometimes likewise produced by stony Concretions in the Nose. These Stones in the Nose are no bigger each than a small Pea, and are wrapped up in a Membrane, which sometimes breaks of itself, and lets the Stone fall out, so that one is surprized with blowing Stones out at the Nose. But it is seldom that this Membrane breaks of its own accord, and the surest method is not to wait for it, but to use all the means you can to break it gently and without Violence; I say without Violence, because as it adheres strongly to the Nose there is a Danger, lest in tearing the Membrane you likewise tear the Nose, which ought to be avoided. The best Method in this case is to introduce the downy part of a Feather into the Nose, and move it lightly up and down. This Motion will produce a Tickling, which will shake the Stone with the Membrane that includes it; and this shaking, if you have but Patience, and continue this Method for several Weeks, especially in the Mornings, will force the Stone to break its Membrane by degrees,



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grees, and so fall out, if they are not pulled out in the mean time both together.

THE Stone, or Stones, being come out, (for sometimes several of them come away together) you must snuff up your Nose some Drops of Claret, in which have been boiled Honey of Roses, Essence of Myrrh, and the Leaves of *St. John's Wort* to heal up the Part, in case it has suffered by the coming away of the Stone, which ought never to be promoted by sneezing, for there is nothing more to be avoided.

BUT how shall we know whether these Obstructions of the Nose are occasioned by Stones, or only Humours? This is hard to be distinguished; but whether Stones are the occasion of them or not, there is no danger in using this Method with the Feather, so in either case it ought always to be tried.

#### *Of the CHIN.*

THERE are some Chins naturally very ill shaped; but this is a thing I neither pretend to prevent nor correct, (for that would be impossible;) only I must take notice of certain Deformities which are sometimes observable in this Part, independent of any natural bad Shape of the Chin. These Deformities are three; the first respects the Women, when they have a Beard like the Men. The second, the Men, when they want a Beard like the Women: And the third is an involuntary Motion of the Chin from side to side.

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1. *Women BEARDED, like the Men.*
2. *Men without BEARDS, like the Women.*

IT is easier for a Woman that has a Beard to disguise her Deformity, than for a Man who has none to disguise his. He may blame the Razor as much as he pleases for his wanting a Beard, but one never sees in him that sly Colour and stubbly Appearance which the Razor leaves upon the Chin after shaving. On the contrary, a Woman by shaving very neatly may absolutely disguise her Deformity, as we have already said ; though, after all, the Marks of the Hairs will still be a little perceptible.

As to the Men, if the want of a Beard proceeds from any Particularity in a Person's Constitution, so that there is not the least Stem of a Hair in his Chin, this Defect is not to be repaired by any Remedy. But if it is occasioned by an Accident, provided it is not a Burn, or some such thing which has quite destroyed the Roots of the Hairs, a Cure may be brought about. I shall suppose, for example, that a young Man has a considerable Obstruction, or Straitening of the Vessels, in the Skin of his Chin, which hinders the Beard to sprout ; in that case he ought to rub his Chin with such things as are capable of removing these Obstructions, and relaxing the Vessels. These Effects may be obtained by applying to the Chin every Night, for several Months, a little of the Root of Mallows and Radish, bruised together, with a moderate Quantity of  
common

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common Salt and Hog's Lard, bathing the Part always next Morning with warm Wine.

WITH respect to the Women, as they cannot have a Beard, any more than the Men, without it has Roots to grow from, it is easy to see that the true Method of correcting this Superfluity in them, is to destroy these Roots entirely, or at least to hinder them to push out, so as they may not be obliged every now and then to have recourse to Scissars or Tweezers. But these are very difficult Tasks. If this can be brought about by any thing, it is by rubbing the Holes which the Hairs have left, immediately after they are pulled out, with sweet Spirit of Salt; and for this purpose it must be rubbed over the whole Chin. This Spirit of Salt produces either one or other of the following Effects, and sometimes both together, *viz.* it burns the Roots of the Hairs, and shuts up the Pores through which they ought to pass, in such a manner, that though the Roots are not destroyed, yet they cannot push out for want of a Passage.

3. *The Convulsion, or involuntary Motion of the*  
CHIN.

THE third Deformity of the Chin which we are to speak of, is its involuntary Motion from side to side. This Motion is the Effect of a Habit which some People have of making Grimaces with their lower Jaw. They tell a Story of a Peasant's Wife, who by amusing herself with seeing the Cattle chew their Cud, contracted a Habit of making her  
lower

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lower Jaw go constantly from one Side to the other \*.

THIS Instance shews how important a thing it is to take care of the Motions of the lower Jaw. The Woman we just now mentioned did all that lay in her power to stop this Motion, after it was contracted, but to no purpose. There are others whose lower Jaw moves up and down, as it does when we eat. How are these Deformities to be cured? I do not know, unless by frequent Admonitions, and even these may sometimes, be so far from producing the desired Effect, as to increase the Deformity, or substitute a worse in place of the former. The Person when put in mind of it uses all possible Means to stop the Motion; but as this is become natural by Custom, it endeavours always to return, and by this Struggle a frightful Grimace is frequently produced.

THAT Motion of the lower Jaw which is owing to a simple Contraction of the Skin of the Face, and may be corrected with pains, and sometimes only by wetting the Part with cold Water, is not a Convulsion; but the Disease we are now treating of is an Effort of some of the Muscles which move the lower Jaw to overcome the Action of others, which it is very difficult to resist.

#### *Of the SKIN of the Face.*

THE Skin of the Face is subject to a great many Deformities, which it is now time to examine,

\* *Trait. du Ch. par M. V.*

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examine, after we have gone through those of the Forehead, Eye-brows, Eye-lids, &c.

The most considerable Deformities which happen to this Part are produced by the Small-pox, and upon that account we shall begin with these.

*The Deformities of the SKIN of the Face from the Small-pox.*

THE most part of the Deformities which happen to the Face, in consequence of the Small-pox, are rather owing to those who have had the Management of this Disease, than to the Disease itself.

THEY want to hinder the Small-pox from thickening the Skin, and leaving Pits and Scars upon it, but they frequently make use of Means which are readier to produce than prevent these Effects. Some, as soon as the Eruption begins to appear, apply Oil of Rapes to the Face, some Oil of sweet Almonds, and others Oil of Nuts. There are others again who put Lard upon the end of a large Iron Fork, kindle it, and let it drop into Rose-water; then they wash it several times in fresh Rose-water, till it becomes very white, and with this they anoint the Face. Others pick the freshest Lard, cut it into bits, and apply them over the Face; but all these greasy Substances serve rather to shut the Pores than to open them, and they likewise make the Skin of the Face very thick and coarse. A better Method is to take a piece of very lean Mutton, boil it very well, and dip a Sponge in the Broth, and with it gently foment the Face, taking care to repeat



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repeat this several times a day, till the Pustules of the Small-Pox are quite ripe, as they will be in a few days. Three Ounces of Mutton are sufficient for a Pound of Broth. I need not say any thing here of the care which ought to be taken of hindering the Patients in this Disease, to put up their Fingers to their Face, however itchy it may be ; or to raise up the Crusts which begin to be formed. Every body knows how dangerous a thing it is for Patients in the Small-Pox to be humoured in this Point.

BUT what shall we say of the Folly of those People, who imagine that the best way of managing the Face in this Disease, is to cut or prick the pocky Pustules, as soon as they observe the Pus which is contained in them to grow white ? They who follow this Method, imagine that thereby they hinder the Pus from eating thorough the Skin, which it would certainly do, say they, was it allowed to stagnate any time. But it is a constant Fact, that the Small-Pox never leave deeper Pits, than when the Pustules have been opened, whether with the Scissars, or with a Needle, or the Nails. The Reason of this is easily understood ; for when you open the Pustules, and let out the Matter which they contain, you let in the Air in its place ; and the Air being thus introduced, immediately dries and hardens the Cavities of the Pustules. This drying and hardening of the Cavities of the Pustules, hinders the Flesh below to rise again, and fill up the Hollows which the Small-Pox have made. On the contrary, when no Opening is made into the Pustules, and the Pus is allowed to dry gradually of itself, the Flesh is kept soft and tender, and  
has

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has time to grow insensibly till the Pus is entirely hardened, and by this means to fill up the Cavities made by the Pustules. And thus, when the Crusts or Scabs are fallen off, there will be no inequality to be observed upon the Skin, but only red Spots, which will disappear of themselves in a few Weeks, especially if it is in Summer.

ANOTHER excellent Method of preserving the Face from being pitted with the Small-Pox, is to keep it from the Air. If this Part, which is exposed to the Air in the Small-Pox, as well as at other times, (though it is only the Air of the Chamber or Bed) was but kept close, it would not be more subject to be spoiled by this Disease, than the rest of the Body, which being always covered, is almost never marked. To keep the Face from the Air, you must take care to cover it with some sort of pretty strong stuff, cut in form of a Coif, and having its two foremost Borders only at such a distance from one another, as to allow the Patient to breathe freely. As to the Colour of this Facecloth, as well as that of the Coverlet, it is no matter what it be. I take notice of this, because several People imagine, that in the Small-Pox only red Bed-cloths should be used, but that is a Mistake. What gave a Foundation to this Fancy was, that formerly your Workers of Coverlets made none of them thick, but such as were of a red Colour; which appears by a great Number of them that are still to be seen. As the red Coverlets then, upon account of their being thicker and better wrought, were warmer than any other, the Physicians, for that reason, preferred them in the Small-Pox;

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Pox ; and this is the whole Mystery of the Affair. If, after what I have said, they, who pretend that a red Colour has a specifick Vertue in it for defending the Face against the Small-Pox, will persist in their Opinion, it is needless to contradict them any farther upon that Head, as the Mistake is of no dangerous Consequence. The above Observation was made a long time ago, by the famous *Diemerbroek*, as one may see in his own Words which I have set down below \*.

It will be answered perhaps, that the very Sight of Scarlet may help to promote the Eruption of the Small-Pox, and hinder them from spoiling the Face. But this is as great a Mistake as the former ; for the Sight of that Colour is more apt to hurt the Eyes and disturb the Brain, than in the least to assist in expelling the varolous Matter.

BUT

\* *Omnes mihi errare videntur qui a rubro colore stragularum aliquid singulare expectant. Non enim color, sed calor a stragulis provocatus, ad variolarum expulsionem facit. Illorum autem error hinc primam originem sumpsisse videtur, quod olim, & etiam tempore avorum nostrorum (ut videmus in nostrâ familiâ, ex istis stragulis, quæ hæreditate ab illis ad nos pervenerunt) optima & crassiora stragula rubro colore tingebantur ; tenuiora aliis coloribus. Atque hinc, cum istius temporis medici, ægros sudaturos bene contegi videbant, jussisse ut stragulis rubris, id est melioribus & crassioribus contegerentur. Hoc non satis perspicientes Medici posterî, putarunt antecedentes Medicos rubris stragulis ægros suos contegi voluisse, quia ex rubro colore aliquid singulare & notabile prodîsse observassent, quòd variolas foras eliceret. Isbrand. de Diemerbroek de variolis & morbillis. Lib. Singul.*

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BUT we have said enough with regard to the Use of external Remedies in the Small-Pox, and shall add only one Word concerning the ordinary Method of treating this Disease with respect to internal Medicines. All I have to remark upon this Subject is, that those heating Cordials, which People commonly give to Children in the Small-Pox, are apter to render the variolous Matter acrid and eroding, than to sweeten it, and consequently must have a bad Effect upon the Skin of the Face, or may produce something still worse; as Death itself is frequently the Effect of these inflaming Draughts.

I PROCEED next to the Deformities of the Face, independant of the Small-Pox, such as the following. 1. The Face full of red Pimples. 2. Freckles. 3. Marks upon the Face. 4. The Complexion livid. 5. Pale. 6. Coarse. 7. Shining. 8. The Face decayed and wrinkled.

1. *The FACE full of red Pimples.*

THIS Deformity consists in a Redness of the Face, attended with inflammatory Pustules. Some imagine, that it is occasioned by a hot Intemperature of the Liver, and hence it is called in French *Chaleur de foye*, that is, a Heat of the Liver. It is likewise called *Goute Rose*, because the Pimples which break out upon the Face, bear some Resemblance in their Colour to the Fruit of a wild Rose.

THE Cause of this Disease is an acrid thick Blood, that swells and erodes the small Vessels which are distributed to the Skin of the Face.

In

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In order to clear those Vessels, the Mass of Blood must be sweetened and diluted ; which may be done by the Use of Chervil and Crabs in Broth. This Broth ought to be made with a little Veal and Mutton, but no Beef. The Patient is to take a Mess of it thrice a day, *viz.* in the Morning as soon as he rises, then two Hours afterwards, and again an Hour before Supper, which should be very light. He must wash his Face frequently with Water in which a little Pimpernel has been steeped all Night cold. Half a Handful of this Herb is sufficient for two Pounds of Water. It must be used scarce milk-warm, and never hot.

IF the Patient drank Wine before these Pimples appeared upon the Face, he must leave it quite off ; and if he did not drink any formerly, he must be advised to use it, but in a moderate Quantity. There are strong Reasons for this Practice, but they are too long to be explained here.

### 2. FRECKLES.

FAIR and delicate Complexions are subject to small reddish Spots called Freckles, which in their Colour and Figure resemble small Lentils. Girls that are very fair are more liable to them than others. They are commonly occasioned by the Heat of the Sun, and hence we ought to take care of exposing Children to it. A young Girl who is obliged at any time to walk in the Sun, ought always to wear a Mask and Gloves both glazed ; for Freckles frequently appear upon the Hands and Arms, as well as on the Face. Some pretend to have particular



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particular Secrets for curing Freckles; but these only consist in applying to the Face corrosive Waters, which make the Scarf-skin peel off, and afterwards leave the Face just as they found it: which is not surprizing, because the Freckles have not their Seat in the Scarf-skin; it is in the Skin itself. But as the Scarf-skin is transparent, and allows the Freckles beneath it to appear, People are apt to imagine that it is the *Cuticula* they have to deal with, and that they have nothing to do but remove it in order to cure these Spots, which is quite false. But there is no need of such violent Remedies for destroying the Freckles. Whatever is capable of diluting the thick Humours which occasion these Spots, is proper for removing them; for they only proceed from an Humour obstructed in the small Vessels of the Skin. But what Remedies are capable of producing this Effect? They are not at all scarce. The Spirit of Wine only, mixed with a little of the Oil of Ben\*, and applied to the Face every Night by the Help of a small Brush, will do the whole Affair, and three or four Drops of each are sufficient for each time. But there is one Circumstance to be observed here which is a little troublesome; and that is, the Person must be confined for several Weeks, if it is in Summer, in a Room with the Windows shut from the Sun-rising till he sets again, without which all the Remedies in the World will be useless. But, as it is scarce possible for People in Health to suffer so long a Confinement, and the Duties of Re-

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\* The Oil of Ben is likewise very good for Ring-worms in the Face.

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tion oblige us absolutely to go abroad, the best Method here is to go out very early, and return home before the Heat of the Day comes on. They who will not submit to this Constraint, must be contented to remain as they are. After all, Freckles are no great Deformity, and besides they frequently go away of themselves, especially in these Northern Countries. If instead of absolutely confining yourself you go abroad in the Morning, the Face ought to be well covered with a Hood; I say with a Hood, because, as you will readily imagine, it is only to the Fair Sex that I here speak.

### 3. *Marks upon the FACE.*

THESE Marks are called in *French En-  
vies*, because they are attributed to certain Longings which the Mother has had during the time she was with Child, for some things, the Marks of which are stamped upon the Infant, some upon the Face, and some upon other Parts of the Body. Some Children are born with the Figures of Cherries, Strawberries, Mulberries, &c. others with Spots of Wine or Milk, &c. either upon the Face, or some other Part. All these are owing to the strong Imagination of the Mother, who while with Child had longed for these things, which could not be got immediately; and the Marks of them are impressed the more strongly upon the Child, that the Mother's Longing could not be satisfied.

As to Spots of Wine, Milk, and the like, it is absolutely impossible to remove them, and whoever takes in hand to do it, imposes  
upon

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upon you. That a Mark be capable of being cured, it must be connected to the Part only by a Stalk which may be tied about with a Thread, and this Stalk must be very slender, else I would not advise you to touch it. If the Stalk is slender, you must take a waxed Silk Thread, and tie about it gently. Next day tie it tighter, and so proceed, till at last the Cherry or Strawberry, &c. is quite deprived of Nourishment, Thus it will wither and drop off, and there will nothing remain but a little Scab upon the Part, which must be left to fall away of its own accord.

THIS is the whole Process: But I would advise you to use the Knife as little here as possible. If the passionate Longing which a Woman with Child has for certain things which she cannot immediately come at, is sometimes capable of producing these Deformities in the Child; the Sight of an Object which she regards with Aversion or Horror, has still stronger Effects. There are but too many Instances of this to be met with; and I wish that this Consideration would ingage those who have it in their power to hinder so many lame People from frequenting the Churches, and exposing their Diseases and Deformities to view. But it is not these Deformities which I propose to speak of under this Article, where I have only such in view as proceed from the Mother's Longing while with Child.

4. *The Complexion brown, pale, yellow, tawny.*

WHEN the Complexion is naturally brown, yellow, pale, or tawny, there is no Possibility  
G 2 of

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of changing it thoroughly: All that young Girls can do in this case, is, to have recourse to Palliatives; not to red and white Paint, which they commonly make use of, and which hurts the Complexion; but to things that are more harmless, such as, amongst others, a little of As's Milk, or Talc-water, applied to the Face. The way is, to take a little of As's Milk new milked, wet a Linnen Cloth in it at Night when they go to Bed, then rub the Face with it immediately, and wipe it gently next Morning.

THE Talc-water must be used in the same manner, and it is prepared thus. Take Venice Talc, pretty soft, scaly, heavy, fat, greenish, a little transparent, and separating into little Plates. Grate it down with a piece of Shark-Skin, and pass the Powder through a fine Searce. After it is thus searced, take four hard Whites of Eggs, cut them thorough the middle, and fill the hollow Part of each of them with the Powder, after which put them all into a proper Glass or *Delft* Vessel, set it in a Cellar without stopping the Mouth of it, let it stand till the Powder is dissolved into a Water of its own accord, or at least till it appears to be well steeped in Water. This is called Talc Water \*, and must be very well kept, and applied to the Face every Night at Bed-time; for it is of no service to apply it in the Morning.

THERE is another Water of Talc, as effectual as the former for beautifying the Complexion,

\* I say nothing here of the Oil of Talc, so much boasted of by certain Authors, and which I look upon as a Fable.

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plexion, and as difficult to be prepared. They take twelve shelled Snails, and put them into an earthen Pan with three Ounces of the Powder of Talc, prepared in the same manner as above. They leave them in this Pan till they have consumed the Powder, or the greatest Part of it, and afterwards distil them. But as the Snails are not always alike hungry, it will be proper to change them till they consume the Powder, which will not take up above three Days; and if they have not done with it in that time, it is a sign they are not good, and you ought to take others. The Water distilled from the Snails is made use of the same way with the former. You have nothing to fear from these Remedies. They keep the Skin of the Face fresh and white, whereas the white and red Paint, with which so many Women disguise themselves, prey upon the Skin, and produce all the bad Effects which *La Bruyere* speaks of, when he says, that if Women want only to please their own Eyes, they may imbellish themselves according to their Taste; but if it is the Men that they would charm, and it is for them that they paint and set themselves out, he protests that he has counted the Votes, and declares to them, on the part of all Mankind, or at least of the greatest number, that the white and red Paint makes them frightful and disgusting, and the red alone makes them look old, and disguises them. He says, that Men like as ill to see Women with Ceruſs upon their Faces, as with false Teeth or Wax Balls in their Mouth. That they all protest against the Artifice which the Women use to render themselves



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selves ugly. That it would seem as if God  
had reserved this for Men, as the last and in-  
fallible Method to cure them of the Women.  
Lastly, that if Nature should make them, what  
they make themselves by Art; that is, if they  
were to lose in a Moment all the Freshness of  
their Complexion, and have their Faces painted  
in the manner they do themselves, they would  
be quite inconsolable.

THIS Observation of M. *la Bruyere* holds  
true in all Ages and Countries; but, without  
quoting a Number of Instances, we shall con-  
tent ourselves with that of the *Chinese*. Paint  
has been used amongst them time out of mind.  
It takes away their natural Whiteness, and gives  
them a Colour; but it hurts their Complexion  
so much, that, according to the History of that  
Country, it is rare to see a *Chinese* Woman,  
that is not wrinkled in her Youth, merely by  
the use of Paint. The Women in *France* are  
in the very same Condition. This Paint which  
they use at first, when there is no need for it,  
and only to heighten the Complexion a little,  
becomes afterwards in a manner necessary to  
conceal those Blemishes which it occasions upon  
the Skin, by withering and fretting it. So that  
we may say Paint draws its own Picture to the  
Life, in the following Verses of one of our  
Poets\*.

Par-tout où l'on m'emploie, on me cache avec  
soin,

Le grand jour m'est un peu contraire,  
Si je sers d'abord sans besoin,  
Je me rends bien-tot necessaire.

Tant

\* *Poësies de M. Brissard de Montaney, Conseiller au  
Presidial de Bourg en Bréssé.*

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Tant que je suis caché, bien souvent mon emploi

M'attire des cajoleries.

Mais je surprends des flatteries,

Qui ne s'adressent point à moi.

Je sers en apparence, et je fais mille maux,

Je suis d'un fâcheux voisinage,

Et je ronge enfin jusqu' aux os,

Ceux que je flatte davantage.

*Whene'er you employ me, you carefully hide me &  
I'm so ugly that none by Day-light can abide me.  
If at first I am used for Fancy alone,  
Yet a while, and without me there's nought to be  
done.*

*But tho' thus conceal'd, yet I'm often caress'd,  
Tho' it is not to me the soft Things are address'd;  
Only so far the Praise from my Mistress I claim,  
That without me she ne'er wou'd have got such a  
Name.*

*They mistake me who fancy I'm what I appear,  
Tho' I make those who use me believe I'm sincere.  
I tell them like Angels I'll make them to shine,  
While slyly their Beauty I quite undermine.*

How many handsome Women, of fine Complexions naturally, disfigure themselves with Paint !

A MODERN Author says, that to preserve the Skin of the Face always beautiful, you ought to stop the Perspiration by applying such Remedies as have this Effect. But this Author is very much mistaken ; for, on the contrary,

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whatever hinders the Face to perspire, serves only to produce Pimples, Swellings, and other Deformities. It is for this Reason that the Face suffers more from the Small Pox, than any other Part of the Body, because it is more exposed to the cold Air, which hinders the free Perspiration ; and hence the variolous Matter is confined under the Skin.

WOMEN, *says this Author*, would always enjoy a young Look, if they could preserve in it that Plumpness which it has in Youth, and which produces the white by the Tension of the Skin, and the red by the Fullness of the Blood-Vessels. Colours, and all kinds of Paint, applied to the Face, make only a faint Imitation of what the Complexion ought to be.

THE Way of making a real Improvement upon the Complexion, *according to the same Author*, is to hinder the Face from perspiring ; by which means the Lymph and Blood will be happily obstructed in the small Vessels, and the Skin made more tender. Hence is produced the true red and white in the Face, and no Wrinkles. Now as Oil hinders the Perspiration, you have nothing to do but to rub your Face with some Composition of which Oil is the Basis, and forbear the Use of Plaisters, because they only dry it, and render it more wrinkled\*.

THE Author of this Discourse has reason to talk against applying Plaisters to the Face for helping the Complexion ; but to recommend, as he does, the stopping of the Perspiration in that Part, is a dangerous Advice. WE

\* *Hist. de l'Acad. des Sciences, année 1725. Et Journ. des Sçav. mois d'Aoust 1728. vol. in 4<sup>o</sup>. pag. 464.*

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WE read in the History of the Empire of the *Xeriffs*, that *Nuclai Ismael*, King of *Tasilet*, had a different Complexion, according to the different Passion which prevailed in him. Thus Joy made him look white, and the least Motion of Anger turned him quite black \*. I know young Women who suffer the same way with this King; and the best Advice I can give People of this Constitution, is never to allow themselves to be put into a Passion. I know no better Method for preserving the Complexions of such People; but this Remedy is not easily practicable by all of that Sex, and in general, it may be said of the most part of them, what was formerly said of the Poets, *viz.* that they are easily provoked. *Genus irritabile Vatum.*

THEY whiten the blue Flowers of Hyacinth, by impregnating them with the Fumes of Sulphur, whereby they are made as white as if it was their natural Colour.

THIS Experiment, which it is in the power of every body to make, would almost persuade one, that it may be possible by the same means to whiten a brown Complexion. But this again is a thing not to be ventured upon, except with regard to the Hands, which we must remark by the bye are whitened by the same Fumes †. But with regard to the Face, the

G 5

Eyes

\* *Histoire des Cherifs, deuxième partie.*

† *Sulphur etiam vulgare in usum ducitur a nonnullis ad manus depurgandas à colorum illorum quibus communiter Δοφορρομοι utuntur impuritate, excipiendo nimirum, primò ejus incendi fumum manibus, postea eadem saponem Veneto, studiosè abluendo, id quod secreti*

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Eyes and Breast would be too much endangered by such an Experiment, not to mention the Cheeks and Lips, which would lose all their Redness. For every thing is turned pale by the Fumes of this Mineral, and there are some People, who, to feign themselves ill, smoke their Faces with the Fumes of Sulphur, as others with the same view perfume themselves with the Smoke of Cummin \*.

### 5. *The COMPLEXION wan, or the Green-Sickness.*

THE wan Complexion, otherwise called the *Green Sickness*, to which the Fair-Sex are so subject, proceeds commonly from the internal Piles, which are swelled, painful, and do not bleed, or from the Menses being suppressed. When it is owing to the first Cause, you must introduce into the Anus, as gently and as far as you can, a bit of very fresh Butter, and repeat this several times for two or three Days; after which, instead of Butter, you must make use of Litharge. For this purpose, take ten or twelve-penny worth of Litharge of Gold well powdered, put it into a Silver Spoon, and add two or three Drops of fine Oil of Olives, more or less, to give the Litharge a proper Consistence. Introduce this as far into the Anus as you can, and apply over it a Compress of Linnen, and continue this for some days. You must likewise take every Morning when you rise, and at Night

*Uco. habent multi.* Math. Untzer. de Mechan. Usu Sulphuris, p. 266.

\* *Journ. des Sçav. 17 F. 2. 1710.*



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Night when you go to bed, a small Porringer of Cow's Milk a little warm. By this means the Piles, which were hard and tense before, will decay like a withered Rennet, and be no more painful; the Complexion will likewise recover its natural Bloom. For the same end you may also use what we proposed against the Piles, Book 2.

IF the Chlorosis proceeds from the second Cause mentioned above, you must have recourse to Broths made of Veal, the Root of bitter Succory and Crabs, and continue the Use of these without any thing else. The most part of Medicines, made use of for promoting this Evacuation in young Women, are very hot, such as Savine, Orange-peel, Wormwood, and the like; which, instead of relaxing and dilating the Vessels, contract, shrivel them up, and obstruct them, by stimulating. It is true, that these Remedies are propellent; but while they propel, they diminish the Diameters of the Vessels, so that they will not allow the Blood to flow out, which Struggle must produce very pernicious Effects. For when the Blood is determined violently towards any Part, and the Vessels through which it ought to pass are contracted, what is to be expected from this Combat? I would advise Mothers, when their Daughters arrive at that Age wherein this Evacuation is expected, to take care not to do any thing in too great a hurry, but to assist Nature by such Medicines as dilute the too thick Humours, and relax the over-stretched Vessels; and thus you will act in concert with Nature, and Nature in concert with you, which is the only way of curing this

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Disease. The way to prevail over Nature is  
to humour her.

6. *The COMPLEXION coarse.*

THERE is nothing renders the Complexion coarser than being much exposed to the open Air and the Wind, especially in Summer. Every body knows this ; but there is one thing which People seem to take no notice of, and it is this, that Sweating makes the Complexion very coarse. It dilates the Pores of the Face, and these being dilated, the Skin must necessarily appear coarser. Young Ladies ought to give very great heed to this. Coarseness of Complexion, when it is owing only to the open Air, is easily corrected with a little Oxycrate, if it is not of a long standing. But that which proceeds from a Largeness of the Pores occasioned by Sweating, is not so easily removed.

WHEN I talk of Sweating here, I do not mean a gentle Sweat, or one that is soon over, but long and frequent ones ; especially when in the time of Sweating, the Person has recourse to the Fan. I cannot express how rough and coarse the Air of a Fan and Sweat, when they meet together, render the Skin of the Face. One Summer is sufficient by these means to hurt a young Girl's Complexion very much.

SOME Women scrape their Faces with Bits of broken Glass, imagining thereby that they shall make the Skin of their Face very fine ; but instead of that, they make it coarser and harder, because in the end it grows tough like Horn. Girls, seeing their Mothers use  
this

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this Method, imitate them, and thus spoil their Complexions for ever.

THE Face should not be rubbed with any thing that is rough ; but when you have a mind to clean it, the best Method, after washing it with a little milk-warm Water and Bran, is to rub it gently with the Inside of a Linnen-Cap which you have wore over your Hair for some Nights. There is nothing better for preserving the Complexion.

7. *The COMPLEXION shining.*

THE Complexion, if you would have it beautiful, ought not to shine, but it should resemble that Bloom which you observe upon certain Fruits before they have been handled. People say, *the Bloom of a Complexion*, but not the *Lustre* ; because this does not belong to it. The Lilly is white, but it has no Gloss ; though you say the Brightness of a Lilly. Snow is likewise white, but it does not glitter ; though you say the Brightness of Snow. Roses, with all their Brightness, are not at all shining. You say of a fine Complexion, that it is *compounded of the Rose and Lilly*, without meaning that it shines ; and in the same manner, you say a snowy Complexion, without supposing that it glitters.

Mille fleurs fraîchement écloses,  
Les lis, les œillets et les roses,  
Couvroient la neige de son teint,

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*Her Beauty to the Eye discloses  
A thousand fresh-blown Flowers and Roses,  
Lillies and Pinks, which sweetly grace  
The snowy Whiteness of her Face.*

Says M. de Voiture. Alabaster does not shine, though it is white, and when the Poets speak of a Breast of Alabaster, they do not thereby mean that it is shining.

IN short, a fine Skin does not shine at all, although by its Whiteness it appears bright. A shining Face is like that of a Wax-Babe. You ought then to avoid having a shining Face, and for this purpose you must not imitate the Low-life Girls, who rub their Faces Evening and Morning with Broth, till they make them shine like a Mirrour; and by this you may know them wherever you meet them.

IN general, the Face ought never to be too much rubbed, for fear of taking away its Bloom; which, if it is frequently rubbed off, does not return again.

### 8. *The COMPLEXION withered.*

IT is not surprizing to see old People withered, but some young Persons are not exempt from this Deformity, which (when it is not owing to Paint) proceeds from a Heat in the Bowels that dries and withers the Skin of the Face. To prevent or correct this Deformity, you must observe the following Rules:

#### 1. You

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1. You must abstain from Tea and Coffee, at least you must not drink Milk with them; shun all Ragoo's, all Foods that have Pepper or too much Salt in them, all Kinds of Spiceries, Wine, and all vinous Liquors, whether natural or artificial; all Ratifia's, all Sorts of *Champain*, all Sweetmeats, and such things, which overheat the Blood, and thereby render the Skin dry and wrinkled. 2. Put yourself upon a Diet of Cow's or Ass's Milk; eat plenty of Soup with a good deal of Succory or Lettice in it, and drink every day some Glasses of Barley-water. 3. Chuse a House where the Air is not too dry, and in case it is, correct it every day (if in Summer) by scattering a good deal of fresh Vine-Leaves upon the Floor of your Chamber. 4. You must neither wake, nor sing too much, and let no Powder fall upon your Face while you are dressing. 5. If it is Winter, you must not sit over-against the Fire, nor too near it; and if your Face is turned towards it, have always something to screen it. 6. During the Frost in Winter, do not expose yourself to the cold Air with your Face uncovered; and when you return home, go not near the Fire too soon. 7. You must have recourse to gentle rubbing all over the Body, to preserve or promote a free Circulation of the Blood. For when the Blood circulates freely, so as its Course is neither too slow nor too quick, and consequently the nourishing Juices, which are distributed to the different Parts of the Body, neither stop too long nor are hurried too quickly through the Vessels, the Complexion is always fresh, provided that these Juices are wholesome,  
which.



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which may be obtained by observing a good  
Regimen.

By following the above Rules, the Fading of the Complexion may be prevented or corrected, but only in your youthful Years; for it is childish to imagine, that there are any Secrets able to prevent the Effects of Old Age upon the Face. I remember what I said upon this Subject in the *Journal des Sçavans*\*, concerning a pretended beautifying Water. I hope you will not take it amiss that I insert that Article here, instead of sending you to the Journal to look for it. This beautifying Water is made publick by an Advertisement printed at Paris, for the Widow Mergé in St. James's-Street, at the Cock; where it is sold. In that Advertisement are celebrated the chimerical Virtues of a Water composed of the most rare and exquisite Simples that Nature produces, which being applied to the Face, repairs all the Breaches occasioned there by Old Age. This Water, says the Publisher, which was never known in any Part of France before, nourishes the Skin, and gives it a pure Whiteness, preserves the Delicacy of the Features, gives a new Glow to the Complexion, and as natural an Air of Freshness after it is dry and withered, as the wholesomest Blood does in the healthiest Body. It is demonstrable, says he, by a hundred Examples, that they who make use of it are not sensible that Age has any effect in diminishing the Freshness of the Complexion, either in the Face or Neck; for it quite removes all the Wrinkles.

AFTER a great many other Encomiums, which I here omit, the Author of the Memoir assures

\* *Journ. de Lundi 3 Août, année 1722.*

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assures us, that all he says of this Water has been confirmed by several Experiments, in Presence of his Majesty's chief Physician, who, on his part, certifies that he was let into the genuine Composition of the Water, after making the Experiments mentioned in the Memoir. He further adds, that it was in consequence of these Experiments, and for the Good of the Publick, that he consented the above Water should be distributed. It is hard, after all this, to find a Remedy more authentically vouched. Accordingly, as the Author of the Memoir, for his own Interest, could not make such a favourable Approbation too publick, he takes care to publish it in the following manner :

“ ALL these Experiments have been verified before his Majesty's chief Physician. All the World, I believe, is acquainted with the Character of this worthy Physician, upon which account I have subjoined to my Memoir his Approbation, which is as follows :

“ W<sup>B</sup> underwritten, Counsellor in Ordinary to the King in all his Councils both of State and private, chief Physician to his Majesty, Superintendant-General of the Waters, Baths, Mineral and Medicinal Fountains of *France*, Greeting. Upon the Testimony of a great many creditable People, of the good Effects of the *beautifying Water*, prepared by Mr. *Lambert*, in taking away Pimples and Redness of the Face, keeping the Complexion always smooth, whitening the Skin, and preserving it from being pitted with the Small-pox, we consent  
“ that

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“ that the said Mr. *Lambert*, for the Good of  
 “ the Publick, sell, and distribute it, as we  
 “ know its true Composition, and have tried  
 “ all the Experiments mentioned in the Me-  
 “ moir which he has published. In Confi-  
 “ dence of which, we have signed these Pre-  
 “ sents, which we have likewise made our  
 “ Secretary in Ordinary subscribe, and seal it  
 “ with our Arms. Done at *Paris*, at the  
 “ Castle of *Thuilleries*, in the King’s Presence,  
 “ the twelfth of *February* 1722. Signed Do-  
 “ DART.”

IF this boasted Water, which, according to the Memoir, prevents Old Age from withering the Complexion, and wrinkling the Face, had been discovered in *Horace’s* Time, that Poet would not have transmitted the following mortifying Verses to Posterity :

“ *Eheu fugaces, Posthume, Posthume,*  
 “ *Labuntur anni, nec pietas moram*  
 “ *Rugis, & instanti senectæ*  
 “ *Adferet, indomitæque morti.*

Here *Horace*, in effect, says, that it is as impossible to prevent the Wrinkles of Old Age, as it is to avoid Death itself \*.

IN

\* It must here be remarked, that the Doctor, in his Approbation, does not repeat those Promises contained in the Memoir, *viz.* That this Water repairs all the Breaches of Old Age ; and that they who use it do not perceive that their Complexion decays by Years. Hence it is plain, that these Encomiums have been added to the Memoir, since the Doctor’s Approbation.

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IN the History of *Peru*, by *Peter Chieza*, there is an account of a Fountain in *America*; which washes away all the Marks of Old Age. But as the pretended Virtue of this Fountain is not supported by the Testimony of any Physician, nor the Truth of it confirmed by a Certificate from any other Person, every body is left at liberty to call it in question.

IN the North of *Napolis* in *Romania*, in the *Morea* in *Greece*, there was formerly, according to some Authors, the celebrated Fountain of *Canathe*, in which, as *Pausanias* writes, *Juno* who went there to bathe every Year, found the means of repairing those Breaches, which Time made upon her Beauty. But this, which was perhaps the famous Fountain of *Youth*, so much celebrated by certain Authors, has lost all its Virtue, if ever it had any.

WE read in the *Decads* of *America*, by *Peter Martyr*, surnamed *Anglerius*, the History of an old Man, who, to procure himself at least the Appearance, if not the Vigour of Youth, bathed himself in a certain Fountain; by the means of which, he at last gained his Point of appearing young so far, that the fresh Air of his Countenance attracted the Love of a very amiable Woman, who made choice of him for her Husband. But besides that, this Fountain perhaps never existed any more than that of *Juno*; there seems at least at this day to be no more reality in it, than in the other. Thus Women, who would appear young in spite of Old Age, would do well to have recourse to this beautifying Water above-mentioned, if it has such Effects as they give out.

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THERE is mention made of an Herb, which is said to grow about *Huon* in *Bordeaux*, called the Herb of Youth, bearing a small Berry, the Juice of which, say they, has the Property of giving Women, when they begin to decline, as fresh and smooth a Complexion as they had when they were very young. This Herb seems to be amongst the Number of those which the Author of the Memoir had the happiness to find out; and with which, if we may believe him, he prepared his *Chimæra*, I mean his beautifying Water.

BUT we have insisted long enough upon this childish Fancy, of being able to prevent the Wrinkles and Decays of the Complexion occasioned by Old Age. I shall now return to the Advice I gave before concerning Friction, which is so useful for preserving or promoting a free Circulation of the Blood, and by this means helping to enliven the Complexion; and as gentle rubbing has this effect upon the Circulation, it must certainly be of great service to the Complexion. For when the Blood circulates well, that is to say, neither too slow nor too quick, as it meets with no stop in this equal Motion, neither on the Part of the Humours, nor the Vessels, the Complexion must necessarily be thereby improved. The Complexion shows whether the Health is in a good or bad State, and this good or bad State of Health depends upon the easy or difficult Passage which the Blood meets with while it circulates through the Body. But gentle rubbing with soft Linnen contributes very much to regulate the Circulation, and in consequence of that to enliven the Complexion. Thus,  
when



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when we see a Woman of a fresh Complexion, we presently judge that she is in a good State of Health. All the World forms this Judgment; and M. *Despreaux* expresses himself very strongly with respect to this, when in his tenth Satire, speaking of the Director, who, notwithstanding the Freshness of his Complexion, wanted to pass for very ill, says,

Bon ! vers nous à propos, je le voy qui s'avance.  
Qu'il paroît bien nourri ! quel vermillon ! quel  
teint !

Le Printemps dans sa fleur sur son visage est  
peint,

Cependant a l'entendre, il se soutient à peine,  
Il eut encore hier, la fièvre et la migraine,  
Et sans les prompts secours qu'on eut soin  
d'apporter,

Il seroit sur son lit, peut-être à tremblotter.

*Mark how well fed he is, how plump his Cheek !  
How fresh his Colour, and his Skin how sleek !  
The florid Spring we in his Face behold,  
His Paunch how prominent, his Front how bold !  
And yet to hear him groan, or see him strain,  
You'd think that he supports himself with Pain.  
He, yesterday, was with a Fever seiz'd,  
And a short burning Fit disturb'd his Rest, &c.*

OZELL.

GENTLE Friction produces always very good Effects upon the Blood, whether as it facilitates its Course from the Heart to the Extremities, or from the Extremities to the Heart; or whether it moderates and retards it when it is too violent, so as to hinder the  
Body

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Body from being nourished as it ought. For when the Blood circulates with too much Rapidity, the nourishing Juices are not allowed time to stop where they should, and thereby the Body becomes dry, which is extremely hurtful to the Complexion. *Prosper Alpinus* says upon this, that the *Egyptian Ladies*, who make a great deal ado about their Complexions, are at great pains, by the Use of gentle rubbing, to prevent their growing lean \*.

THERE are three Kinds of Friction; one rough, one gentle, and one between these two. Rough Friction, especially when it is done hastily, puts in motion the thick Humours before they are sufficiently attenuated, and pushes them into the smaller Vessels, which dilates them beyond their natural Capacity, and makes them lose their Tone; and hence gives occasion to Obstructions, which, by hindering the free Circulation of the Blood, are very hurtful to the Complexion, the Beauty of which must necessarily decay, when the Blood circulates with difficulty. There are two Precautions necessary to be observed in the Use of Frictions. The first, is not to have recourse to them, unless the *Primæ Viæ* are quite easy; that is to say, unless the Stomach and Intestines are sufficiently empty. The second is, after the rubbing is over, to put on immediately a Waistcoat or Bodice a little tight; because when the Body is gently braced, the Blood circulates easier.

A GREAT many Ladies have recourse to Glysters to make their Complexion lively, and they are of use when they are right managed.

But

\* *De Med. Ægypt.* cap. 8.

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But the most part abuse them, and by making too frequent use of them, render the Face pale and wan ; which is far different from a beautiful Complexion. A moderate Openness of the Belly contributes to a free Circulation of the Blood, upon which depends the Freshness of the Complexion, as we have already remarked. But when there is a Looseness, and especially if it proceeds from the too frequent Use of Glysters, the Skin of the Face becomes pale, and the Complexion grows wan. The reason of this is, that when you take too many Glysters, you do not leave time enough to the Intestines to separate the nutritious Juices from the Excrements, but they are both carried off together ; so that by depriving the Blood of a great Quantity of nourishing Juices, which used to be sent to it from the Intestines by the lacteal Vessels, the Want of that Supply must appear upon the Face, to which Part a considerable Quantity of the purest Particles of the Blood is first sent.

#### *The GUMS.*

HAVING done with those Parts of the Face which are most exposed to view, we come next, according to the Plan before laid down, to speak of those which present themselves when we open the Mouth, *viz.* the Gums, the Teeth, and the Tongue, with which I shall finish the *Orthopædia*.

THOSE Gums which are red, firm, smooth, neither too thick, nor too thin, and have the Teeth neatly joined within them, are a great Ornament,

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Ornament, provided that every thing about the Teeth be proportionable.

THE deformed Gums are, 1. The livid ones. 2. The Gums like Hair-caps. 3. The Gums too thin. 4. The Gums pale. 5. The Gums flaccid. 6. The uneven Gums. 7. The Gums fretted. 8. The inflamed Gums. 9. The Gums with Excrescencies.

### 1. *The GUMS livid.*

THE livid Colour of the Gums generally proceeds from the Blood stagnating there, which is owing to a Fault in the Circulation. The Method of preventing and correcting this Defect, is to rub the Gums carefully every Morning with a Linnen Cloth a little rough, and to pick them from time to time, but very gently, with the Point of a Golden or Ivory Tooth-pick, and not with a Quill. When I say you must pick them gently, I would have you in the mean time to make them bleed a little; for this must be done, else the Rubbing with the Linnen Cloth will not have force enough to restore the Circulation in the Part.

BUT in picking the Gums to make them bleed, you must take care not to do it where the Teeth are joined to the Gum, but only in the middle of its Breadth, at some distance from the Teeth, without which you would run the risque of making them fall out; but by observing this Precaution, you have nothing to fear.

BLEEDING

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BLEEDING sometimes at the Arm must not be neglected here, and perhaps even at the Feet, in Women, at proper times. Sweetening Medicines are likewise of service.

FURTHER, I think myself obliged to warn you in general, (as a learned Author has done a long time ago) that the Use of Leeks is very hurtful to the Gums\*. This Precaution is of great consequence, upon account of young Ladies educated in Convents, where their Soup is made up almost entirely of Leeks. I am certain the religious Matrons will be far from taking this Advice amiss, and whatever is so useful to their young Wards, must do them a pleasure. But since we are talking of the Qualities of Leeks, we must observe upon this occasion, that they are also hurtful to weak Eyes, and cause restless Nights by the troublesome Dreams which they commonly raise†. This is the opinion of the great Schroder, and it is founded upon Experience.

### 2. *The GUMS like a Hair-Cap.*

SOME Gums are dinted like quilted Cushions or Hair-Caps, so that you would say when you look at them, that they were made to put Pins into. These Sort of Gums are very deformed of themselves, but they occasion a second Deformity no less remarkable; which is, that they push the Lips outwards as

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if

\* *Porrum gingivas frequentiore usu corrumpit. Gorterus de Sanitate tuendâ. Lib. vii. cap. xix.*

† *Frequens porri usus, somnos turbulentos inducit, visuique officit. Johan. Schrod. Pharmac. Med. Chym. Lib. iv. cap. 1. De Alterantib. primar.*



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if there was some Crust of Bread sticking between them and the Gums. Another Inconveniency which attends this, is, that they marr the Speech, and hinder the Articulation of a certain Number of Words, such as those, for example, which cannot be pronounced without contracting the Lips; insomuch that those Words which, in order to their being pronounced, require that the Lips be advanced, as *Voice*, *Velvet*, and others of that kind, are the only Words which they can pronounce easily.

THIS Deformity proceeds from too great an abundance of nourishing Juices being sent to the Gums, whereby their Vessels are filled too much; and hence to cure it, you must rub them frequently with something astringent and repellent, which is able to give the Fibres such an Elasticity, as may be capable of driving these Juices inwards, and thus put a bar in their way, so to speak. Of all the Astringents that you can use upon this occasion, the best is Knot-Grass, which we have mentioned so often before.

TAKE a Pugil of this Herb, bruise it in the hollow of your Hand with your Fingers, and rub your Gums with it several times a day, especially in the Morning when you get up. But you must continue this some whole Months without Intermission, and at last the Gums will recover their natural Size, and you will not be troubled any more with this Deformity.

THE next Deformity we come to talk of, *viz.* the Thinness of the Gums, is quite opposite to this, which we have just now been considering. For as this is owing to the  
Gums

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Gums receiving too much Nourishment, the one we now proceed to is occasioned by the Want of it.

### 3. *The Gums too thin.*

WHEN the Gums are too thin, it is owing to one of the two following Causes, *viz.* either there is not a sufficient Quantity of Nourishment sent to them, or their Fibres are too rigid to obey the Force of the nourishing Juices distributed to their Substance. These are the two Causes, one or other of which you have to struggle with, *viz.* the Want of sufficient Nourishment, and the Resistance of the Vessels. As to the first, it is not to be cured; but the second may be removed by relaxing the Gums by Emollients, as the Roots of Mallows, and of Marsh-mallows, kept a long time in the Mouth and chewed. Or you may use the Tablets of Mallows, and Marsh-mallows, which are commonly taken for the Cough; and as they cure this only by relaxing the Vessels, they must consequently be of great service here in making the Fibres of the Gums sufficiently pliable. But these Remedies must be very long continued; for if you imagine that, in order to remove this Complaint, it is sufficient to use them now and then, you do but deceive yourself. We proceed next to the pale Gums.

### 4. *The Gums pale.*

THE Paleness of the Gums is owing to the Blood's being sent to them in too small a  
H 2                      Quantity.

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Quantity. The Method of drawing the Blood  
that way to make them red, is to rub them  
every Morning for several Weeks with a little  
Mustard, or a small Leaf of Rocket.

5. *The GUMS flaccid.*

ONE Thing which contributes very much  
to the Beauty of the Gums, is their being firm  
and tense. A Gum that appears flaccid and  
soft, looks disagreeable, and even ugly, when  
the Mouth is open. The Way to make them  
firm, is to wash them every Morning, and after  
every Meal with a little Water and Verjuice  
mixed together. The Water ought to be chaly-  
beated, and two Parts of it mixed with one of  
Verjuice. In order to chalybeate it, you have  
nothing to do but to extinguish a Piece of red-  
hot Iron in it two or three times.

6. *The GUMS uneven.*

THERE are some Gums which one would  
say have their Surface all besprinkled with  
Millet-Seed, they are so rough and uneven.  
These are very small Pimples, formed under  
the Skin, which, by continuing there a long  
time, become at last as hard as Millet-Seeds.  
They require powerful Resolvents to discuss  
them, and there is scarce any but the Root of  
Pellitory which can do it. You must put a  
little of this between the Gums and the Lips,  
but renew it frequently, and let it lie for a  
little while every time. A little bit of Crystal  
Mineral, made use of the same way, is like-  
wise

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wife very good. In the mean time you ought to rub the Gums with your Finger.

As the Root of Pellitory is very hot, you ought, after using it, to wash your Mouth immediately with Water and Wine.

7. *The Gums fretted.*

THE most part of Children, whose Gums are fretted and scorbutic, have them so only from the Sweet-meats which they eat. You ought never to give Children any Confections, neither dry, nor baked, nor liquid ; nor should they be allowed to eat Sugar-Plumbs. *Despreaux* says,

Que de tout mets sucrés, secs, en pâte ou liquides,  
Les estomacs dévots toujours furent avides.

*Syrups and Sweetmeats from her Household Stores,  
Fast do they fetch, and he as fast devours ;  
Rich Sugar-Cakes such pious Paunches please,  
Not the sweet Bloom's more grateful to the Bees, &c.*  
OZELL.

THE same thing may be said of the Stomachs of Children. Sweet-meats are very juicy, and they eat them greedily ; but here you must not consult their Taste. What is to be done then ? You must give them Kick-shaws instead of them, if they will but take them. Women, for the most part, when they go a Visiting to a House where there are Children, are sure to carry a good deal of Sweet-meats to give them.

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This is by no means a proper way of making their Court to Parents. But thus they load Children with Confections ; that is to say, with such Things as fret their Gums, separate them from the Teeth, and spoil the Mouth. You need not be surprized after this, that so many People have their Gums fretted. But how is this Deformity to be corrected ? It is difficult to find an infallible Remedy, but in the mean time there is still hopes of curing it.

EQUAL Parts of Lime-Water and the Spirit of Scurvey-Grass are of great service here ; as likewise the Essence of Aloes and of Myrrh, mixed in equal Quantities. The Gums must be rubbed two or three times every day, with one or other of these Mixtures, and this Method must be continued for some Months. But this is not sufficient, if you do not take care at the same time to sweeten the Blood ; and I know nothing better for this than the use of Cow's Milk, after the Body has been prepared by bleeding and purging. In the mean time all Sweet-meats, all Food that is peppered or spiced, all sharp Wines, and every thing that renders the Blood acrid must be abstained from.

### 8. *The GUMS inflamed.*

THE Inflammation of the Gums consists in a hot painful Tumour, which communicates itself to the Cheeks, and swells them very much. This Inflammation proceeds from Obstructions occasioned by a Cold in the Head ; and therefore the Remedies proper in this case must be of the deobstruent kind, and a little  
hot



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hot as to their Quality. First, then, you must wash your Mouth frequently every Morning with Water, in which the Leaves of Baum have been boiled. 2. Remember every Night to hold in your Mouth, for a long time together, two or three Spoonfuls very hot of Cow's Milk boiled with Juebs. 3. Apply afterwards a roasted Onion to the Cheek hot, and let it lie till next Morning; and this Method must be continued several days, till the Cure is compleated.

### 9. *The GUMS with Excreſcencies.*

YOUNG People have frequently Excreſcencies upon their Gums, and these Excreſcencies are soft, indolent, and connected to the Gums by a little Stalk like that of a Strawberry. This Disease is no way dangerous, but it occasions a great Deformity; for it makes the Lips protrude forwards in a disagreeable manner, and hinders the easy Pronunciation of some Words, like the Gums when they are too large\*. As to the Cure, there is nothing required but to tie the Stalk of the Excreſcence pretty tight with a Silk Thread, and make it tighter every day for three days running, at the end of which time it will drop off, for want of Nourishment, of its own accord. After it is fallen off, you must touch the Cicatrix with a little Spirit of Vitriol, or of Sulphur, and then wash it with Plantain-Water a little warm.

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Of

\* See what we have said, above about the Effects, which too large Gums produce upon the Speech.

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### *Of the TEETH.*

THE RE remains nothing now, to finish the last Book of the Orthopædia, but to speak of the Teeth and the Tongue, which we next proceed to.

THE Teeth, in order to preserve them perfectly beautiful, require a vast deal of Care. For this purpose you must take them under your Management as soon as they begin first to push out in Children; and always remember, that if they meet with any Obstacle when they are a coming, and you are not at pains to make them cut easy, you must not expect that either the first Teeth \*, or those which succeed them, will ever be handsome. But how shall the first Teeth be assisted in pushing out? The Means of doing this are next to be proposed.

#### *The Means of helping the first TEETH to push out.*

THE first Teeth, as we have elsewhere remarked †, and it is proper to be repeated here, find a difficulty in pushing out, either because the Nourishment which is necessary to make them grow fast, and consequently prevents their cutting the Gum too slowly, is not carried to them with sufficient Force; or because the Body of the Tooth is of too soft a Consistence;

\* The first Teeth are the Milk-Teeth.

† *Examen de diverses points d'Anatomie, de Chirurgie, de Physique, de Medicin, &c. A Paris chez Chaubert, Quay des Augustins.*

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sistence ; or lastly, because the Fibres of the Gums being too flaccid and pliant, allow themselves to be stretched by the Tooth instead of breaking. These three Causes concur sometimes all together, sometimes only two of them, and sometimes but one. But whether one or more of these Causes be to blame, a difficult Teething is always attended with a slow tearing of the Gums, which must produce violent Pains, and sometimes protracts them for whole Weeks, so that they are quite restless both Day and Night. These Pains, accompanied with Watchings, hinder the Milk to digest ; and this being indigested, degenerates into a sharp ferous Liquor, which stimulates the Intestines, occasions Gripes accompanied with Looseness, and sometimes even Convulsions, by its violent Irritation upon the nervous System. The little nourishing Juice which it produces, and which ought to enter into the lacteal Vessels, is carried off by the Looseness, and the Body being thus deprived of Nourishment, falls into an Atrophy, which either soon proves mortal, or hinders the Teeth from acquiring that Strength which is necessary to make them push their way easily. In this last case they have little chance to be well shaped, well ranged, and have a beautiful Appearance. In the mean time these first Teeth prepare Sockets for those which succeed to them, and it is owing to the right Disposition of these Sockets, that the second Set of Teeth is beautifully ranged.

WHAT I have said of the Cause which hinders the first Teeth to push out, is a Doctrine very different from what you commonly hear

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amongst the Keepers of Children, Midwives and Nurses, who believe that to assist the cutting of the Teeth, recourse ought always to be had to Emollients, and for this purpose they make use of Hare-Brains, the Blood of a Cock's Comb, and such like ridiculous Applications, imagining that these soften the Gums.

IT is certain that Emollients, at least if the Gums are not inflamed, must, 1. Weaken the Force of the capillary Arteries, which carry the Nourishment to the Teeth. 2. Hinder the Teeth from growing sufficiently hard to cut the Gum. 3. Relax the Fibres of the Gums already too flaccid, and by these three Effects, any of which is sufficient to do a great deal of mischief, hinder the cutting of the Teeth, while you mean to promote it. Instead therefore of having recourse to Emollients to help the Teeth to cut, you ought on the contrary, according to a true mechanical Principle, which I have largely laid down, make use of such Means as are able, 1. To increase the Force of the small Arteries which convey the Nourishment to the Teeth. 2. To have such an Effect upon the Gums, as that they may yield to the first Push which they receive from the Teeth; in the same manner as a Thread, which, when it is violently stretched, breaks with the slightest Impulse, but suffers a great number of Efforts, and much stronger ones, before it breaks, when it is kept slack.

You must have nothing to do then with the Brains of Hares, nor of any other Animals, nor with the Oil of sweet-Almonds, and  
other

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other emollient Applications, which commonly make the elastick Fibres of the Gums flaccid, and so render them less capable of breaking, and giving way to the Teeth. Hence, instead of breaking, they allow themselves to be more and more stretched, and this perpetual Extension is so much the more painful and dangerous, the less that it is capable of dividing the Gums.

WHAT is to be done then in this case? You must rub the Child's Gums gently with your Fingers, which rubbing produces three good Effects; 1. It renders the too flaccid Fibres more elastick, hard, and easily broke. 2. It presses the Gum against the Edge of the hard Tooth which is ready to cut it, and by this means obliges it to give way in a short time. 3. It blunts the Feeling of the Gum, and consequently diminishes the Pain. It is for this reason that the Corals which they give Children, and with which they rub their Gums constantly, are of so much service, whether they are tipped with Crystal, Wolf's Tooth, or any other such like Substance. It is likewise for this same Reason, as a skilful Anatomist \* judiciously observes, that the Teeth of the upper Jaw push commonly sooner out than those of the lower; the upper Gum being most apt to rub against the Nipple, while the Child is a sucking. And indeed it constantly happens, that when the Child puts any thing into its Mouth, the upper Gum rubs

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\* *In superiori maxillâ ut plurimum infantibus dentes prius erumpunt, raro in inferiori; quia papillis uberrum superior maxilla magis atteritur ac proritur, quam inferior.* Adrian. Spigel. *de formato Fœtu*, Cap. VI.



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more against it than the lower. If you will try this by putting your little Finger into your Mouth, and sucking it, in the same manner as Children suck their Nurses Nipples, that is to say, by making the lower Jaw move alternately and insensibly from the Right to the Left, and from the Left to the Right; you will find that the Finger merely lies upon the lower Jaw, and the Motion of this Jaw from Side to Side makes the Finger move against the upper Jaw in the very same manner.

NATURE herself instructs us in this Point. Children, who cut their Teeth with difficulty, put their Fingers to their Gums of their own accord; they rub them, and gnaw their Nurse's Nipple constantly. The Young of all Animals which suck, as soon as their Teeth begin to cut the Gum, are always wanting to gnaw things which make some Resistance. Nature teaches this Lesson, and you have nothing to do but to follow it; and if the Brains of a Hare, or the Blood of a Cock's Comb, and such like ridiculous Applications, have ever seemed to be of service in Teething, the Virtues ascribed to them have been meerly the effect of Friction.

HIPPOCRATES makes three important Remarks upon Teething, that favour the Hypothesis which I have laid down. The first is, *That in Children the Teeth cut the Gum easier in Winter than in Summer.* The second is, *That generally speaking Children who incline to be lean cut their Teeth easier than those who are very fat.* The third is, *That Children who are loose in the time of Teething cut their Teeth easiest.* These Observations may easily be applied to the

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the Hypothesis above-mentioned; for you know that the Fibres are not so flaccid in Winter as in Summer; that lean Bodies have them less lax than those that are fat; and that the Looseness must carry off those serous Humours which relax the Fibres.

WHAT I have said of the Fibres, I may say likewise of the Bones; for they are more brittle in Winter, and consequently more hard. Hence it follows, that in Winter more Causes concur to make the Teeth cut easily, than in Summer. First, the Arteries have more force, and therefore carry the Nourishment more quickly to the Teeth, which are yet confined within the Gums, and so assist their Growth. Secondly, the Substance of the Teeth is more hard, which renders them abler to cut the Gums. Thirdly, the Fibres of the Gums are not so much relaxed, and consequently are more easily cut by the Points of the Teeth.

WHEN therefore a Solution of Continuity by Incision is wanted, as in this case, where the Teeth ought to cut the Gums, you must not have recourse to Emollients to promote this Solution. A Surgeon, when he wants to cut through the Skin, does not go to relax the Part where the Incision is to be made, but on the contrary he makes it as tense as he can.

EMOLLIENTS, as we have already said, are of no use in assisting the Teeth to cut, except when the Gums are inflamed. But this Inflammation is only occasioned by the too great Tendency which the Fibres of the Gums have to stretch, which gives occasion to the long and painful Tearing, which I mentioned before, and consequently to a Fluxion towards  
the

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the Part and an Inflammation ; so that to prevent this Inflammation, you should have recourse at the first to rubbing the Gums. Rubbing makes the Teeth grow much faster, because they determine the Nourishment towards them, by increasing the Action of the small Vessels which convey it. It likewise makes the Teeth firm, and the Fibres of the Gums more rigid ; so that the Teeth become fitter for breaking the Gum, and the Gum is rendered easier to be broke by the Teeth. But when from want of these Helps, or notwithstanding they are made use of, an Inflammation comes on, it becomes necessary to make use of Emollients ; and here they are of as great service, as in other cases they are dangerous.

RUBBING the Child's Gums with the Fingers when the Teeth begin to push out, is by no means the only Method which is of use in forwarding the Teething ; there are others besides of very great service upon this occasion, such as rubbing the Gum with the smooth End of a Quill, the large End of a golden Tooth-pick, the white Shank of a boiled Asparagus, or the Rib of a large Lettice-Leaf. But here I must not forget to tell you, that one good Precaution to be used in order to dispose Children to cut their Teeth easily, is when you choose Nurseries for them, to prefer those whose Milk is of an active Nature, and hot, and that for three Reasons : First, Because Milk that has this Quality, by passing more quickly through the Vessels, makes the Teeth increase faster, so that they cannot lie so long concealed within the Gums. Secondly, Because the Nourishment which proceeds from such a  
Milk,

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Milk, is more proper for giving a Firmness to the Teeth, and consequently rendring them capable to cut the Gums sooner. Thirdly, Because upon account of the same Nourishment which the Gums must likewise partake of, the Fibres of the Gums must be less flaccid.

THIS Precaution is still more necessary, with respect to Girls, because both their Gums and Teeth are softer, their Fibres more lax, and the Nourishment is more slowly distributed to the Parts of the Teeth. Thus it is observed, that Boys commonly cut their Teeth sooner than Girls, which confirms what has been said above.

WHAT I have just now said of the Quality which the Milk ought to have, to forward the cutting of the Teeth when it is too slow, is by no means a new Observation, but was remarked a long time ago by an ancient Philosopher\*, in his History of Animals; where, he observes that when the Nurse's Milk is of a hot Quality, the Child's Teeth push out sooner; which is another strong Confirmation of what we have been advancing.

IN a great Number of Families, most part of the Children die of Teething. If care was taken in those Families to observe what we have remarked in the Choice of Nurses, this Misfortune would not happen so frequently.

AFTER you have been at sufficient pains in the Choice of such Milk as I have recommended, you must next take care that the Nurse do not lead too sedentary a Life; for then her Milk will perhaps degenerate, and lose

\* Aristotle.

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lose that Activity which it ought to have. To prevent this, it is proper that the Nurse use moderate Exercise, instead of sitting almost constantly, as most Nurses do, in the Houses of Persons of Quality. This Exercise ought chiefly to consist in some Work, which obliges them to move their Arms pretty much, as in scouring of Furniture, rubbing of Rooms, &c. I hope the Reader will pardon my being so particular, as I cannot well avoid it. Such an Exercise as this propels the Blood more briskly to the Breasts, and renders the Milk secreted there better concocted. This is the Opinion of the learned *Varanda*, who has writ with a great deal of Judgment upon the manner of managing Women in Child-bed, new-born Children and Nurses \*; and this Opinion of his is confirmed by Experience, and it were to be wished that it was more seriously considered.

ANOTHER Method very proper to be added to this, for giving more Activity to the Nurse's Milk, when the Child is ill of Teething, is rubbing the Nurse's Body all over; and this should be done in the Morning, with pretty hard Linnen Cloths. It is the same with Women's Milk as with that of other Animals; the Milk of Asses, Goats, or Cows, is much more wholesome when these Animals have been combed. It does not lie so heavy upon the

\* *Ne sit deses & otiosa nutrix, sed alacris, & ad suscipiendos labores comparata, potissimum in quibus brachiorum motus requiritur, ut sanguis ad mammas copiosior attrahatur, & lac melius concoquatur. Johan. Varand. de morbis mulier. cap. 1. De Regimine infantis nuper nati. & nutricis.*



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the Stomach, and is less apt to curdle in it. Even the Taste of it is different, and it is so observable in As's Milk, as *Van Helmont* remarks, that you may know by the Taste alone whether the As has been combed or not \*. See what we said before upon the Effects of Rubbing, when we were talking of the Complexion.

To conclude this Article, I must add, that the Gums of Children being of a very lax Texture, as are all the other Parts of their Bodies, (whence they are exposed to a great Number of Diseases, which wear off in proportion as they grow up, that is to say as the, Parts acquire more Strength) it follows, that the serous Humours do not readily enough return from them, but remain longer than is consistent with a free Circulation thro' the Gums. This obliges the Gums, spungy as they are, to soak still more, and become considerably more relaxed; and besides, to contract a Thickness, whereby this outer Surface is removed at a greater distance from the Points of the Teeth, and by this means the cutting of the Gums is retarded, and the Pain of Teething protracted.

You must then observe it as a general Maxim, That when the Teeth find a difficulty in pushing out, the Gums are not to be softened; but the best Method for assisting the Teething, is by simple rubbing.

We have now said enough, concerning the first Teeth; and therefore shall pass on to those which succeed them. As these second  
Teeth

\* *Asina pectenda est instar equorum. Ex lactis Gustu dignosci potest an asina pexa fuerit isto mane, necne. Van Helm.*

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Teeth are not succeeded by any other, People cannot be at too much care about preserving them; the Method of doing which we shall next proceed to.

### *Of the SECOND TEETH.*

PEOPLE commit a great many pieces of Imprudence, which hurt the second Teeth; and amongst the rest are the following:

1. THE exposing of themselves to catch cold in their Heads, whether by walking late abroad, or going out in the Day-time with their Hair curled and put up in Papers, as many young People do, or by sleeping with the Head too thinly covered, or standing too long opposite to a Gate, or a Window half open; all these Irregularities occasion a Flux of Humours to fall upon the Teeth, and destroy them.

2. THE neglecting to keep the Arms and Legs sufficiently warm; for these Parts have such a strong Sympathy with the Teeth, that (though you would scarce imagine it) suffering Cold in the Arms and Legs, by not keeping them well enough covered, is as hurtful to the Teeth as suffering Cold in the Head from the same Neglect. This Caution is chiefly necessary to young Ladies, who want to have their Arms appear slender and their Legs fine, and for this reason wear as thin Stockings and Gloves as possible; and they are the more anxious about this, because for the most part their Legs are pretty thick.

3. THE neglecting to brush the Head often, which hinders this Part to perspire so freely as it ought, whence the superfluous Humour falls down upon the Teeth, and either renders them carious, loose, or black.

4. EAT-

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4. EATING or drinking Things that are too hot, as too hot Coffee, Tea, &c. which burn the Roots of the Teeth; or holding in it things of a caustick Quality, which have still more violent Effects, such as hot spirituous Liquors, which People usually put in their Mouths for the Tooth-ach, whereby the Disease is always increased.

5. CLEANSING the Teeth with a Quill Pick-tooth, nothing is more apt to loosen them, and rub off the Enamel, as you shall see very soon. This is the reason that the Author of the Epistles in Verse, when he sends a Golden and a Silver Tooth-pick, and one of *Bisnago* Wood, to a young Lady who had a very beautiful Sett of Teeth, and used to pick them with a Quill, writes her this Letter :

Les dents veulent pour leur bien,  
Or, argent, Bisnague, ou rien \*.

*The best thing for the Teeth I know,  
Is Silver, Gold, or Bisnago.*

6. DRINKING of strong Coffee; upon which you may read Dr. *Wainewright's* learned Observations upon the Non-naturals; who, after he has, conformable to Experience, advanced, that Coffee agrees with fat People, loaded with Phlegm, and thin Humours; but is hurtful to thin People, and by drying their Blood, produces Palpitations of the Heart, Tremblings of the Hands, Faintings, Asthmatic and Hypochondriac Paroxysms; he adds,

\* *Billets en vers, par M. de Saint Uffans: à Paris chez Joan. Guignard grande Salle du Palais.*

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adds, that another of its bad Effects is to make the Teeth black \*.

WHAT this Physician says, concerning the bad Effects of Coffee upon the Teeth, may with equal Justice be said of Chocolate; the plentiful Use of which blackens the Teeth no less than Coffee.

7. THE eating a great deal of Sweet-meats, which by their Viscidity stick close to the Teeth, and corrode them; for whatever Sweetness they may seem to be endued with, they contain a corrosive Salt, very destructive to the Teeth. People observe that most Confectioners have bad Teeth, which proceeds from the Steam that arises from the Sweet-meats when they are preparing them, and getting into their Mouth, affects the Teeth. The same may be said of Ginger-bread, which People are generally so lavish of to Children. There is nothing more hurtful to the Teeth than this Composition; and of a hundred Children who have bad Teeth, there is more than the half who have them so only from the Ginger-bread and Sweet-meats which are given them in such plenty.

8. CHEWING Things that are too hard, or cracking the Stones of Fruit, or Nuts, &c. with the Teeth, whereby their Roots are broken and destroyed.

9. EATING green Fruit, and such like things, which are capable of fretting the Gums.

10.

\* A mechanical Account of the Non-naturals; being a brief Explication of the Changes made in human Bodies, by Air, Diet, &c. London printed for Smith and Geffrey Wale 1707. By *Jer. Wainwright*, M. D.

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10. CHEWING Food that is tough, whether lean or fat, which leaves Fibres between the Teeth, as Stock-fish and Cod, at least if they are not made very tender. These Fibres are like so many supple little Knives, which cut the Flesh of the Gums, and separate it from the Teeth.

11. EATING of Ragoo's made up with Onions, Garlick, and other strong sharp Sauces. It is observed, that in *Poitou*, *Anjou*, and *Xaintonge*, where Garlick is much used, the Inhabitants do not keep their Teeth long.

12. FILING the Teeth, though the File be never so fine, or rubbing them with Powder of Coral, or the like, whereby the Enamel is wasted; for as soon as this is rubbed off, and consequently the bony Part beneath it is exposed to the Air, the Tooth must necessarily decay. It is the same case with this Part of the Teeth as it is with all the other Bones of the Body, they must become carious when they are laid bare. But the bony Part of the Teeth sometimes appears bare when it is not, because there still remains a small Plate, of the Enamel, which being transparent on account of its thinness, lets the yellow Colour of the Bone appear below it, in the same manner as if it was quite bare. This small Plate, though it be never so thin, is sufficient to preserve the Bone below.

13. NEGLECTING to wash the Mouth after eating, especially after Cream or any thing made of Milk; as also Prunes and Sweetmeats. As to Milk, when People use it frequently it leaves an acid Juice amongst the Teeth, which destroys them by degrees, and renders



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renders them carious ; and the same may be said of Prunes and Sweet-meats.

14. BESMEARING the Face with certain Drugs, such as Women use to make them appear handsome ; but which on the contrary make them look very ugly. There are certain subtile Particles of these Drugs which penetrate even to the Gums and Teeth, and absolutely destroy them. Hence it is rare to see Women, who paint themselves, have beautiful Teeth. Besides, most part of these Women have a bad Breath, but they do not believe it, because they are not sensible of it themselves ; and when they feel that the Breath of others who use the same Drugs is very bad, they look upon it as peculiar only to them ; so every one lays it upon another, and no body blames the Paint.

THE Case is the same with regard to bad Teeth ; but they find means to conceal this Deformity by using false ones ; and when they have concealed it in this manner, they think there is no finding out the Cheat : or if they cannot deceive themselves in this Point, they go on still with the Paint, and will not allow that it has any hand in spoiling their Teeth.

WE said before, that the Quill Tooth-picks loosen the Teeth and take off the Enamel, which is not at all surprizing ; for that Part of the Quill, which the Tooth-pick is made of, is a very hard Substance, and hence is very elastic, as you may see by only bending the Point of one of these Tooth-picks, for it will recover its former Streightness like Steel. A Quill then that is thus made into a Tooth-pick, may be considered as a Piece of Steel of the

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the same shape, made sharp on the sides, which being passed backwards and forwards between the Teeth, wears the cortical Part, and at last rubs it quite off.

If you take notice, you will see that the Teeth almost always begin to grow carious first at the Sides, that is, where we commonly clean them with the Pick-Tooth.

GOLD and Silver are not so elastic as the Point of a Quill, and when they are made into Tooth-picks, People observe that they do not cut the Teeth so much as the Quill ones. The same may be said of those made of Bismago, which we spoke of before; for they have nothing cutting about them, nor can the Enamel be rubbed off by them. Besides, there oozes out of it a thin light Balsam, which is of great service to the Gums and the whole Mouth, as *Valentini* remarks in his *Historia Simplicium reformatata* \*. The Mastich Wood is very proper too for Pick-teeth; for by an astringent and strengthening Quality which is common to it with Bismago, it prevents the Rottenness of the Gums, and strengthens them prodigiously. This, doubtless, was the reason which determined *Martial* to say that Mastich Wood ought to be preferred to every thing else for Tooth-picks; and that it was only when People wanted that Wood, or some of the same kind, that Quill Tooth-picks should be made use of †.

*Proper*

\* *Bisnagæ cuspides, loco dentiscalpii usurpantur, bonumque in ore saporem relinquunt.* Bern. Valent. *Historia Simplicium reformatata.*

† *Lentiscum melius, sed si tibi frondea cuspis*

*Defuerit, dentes penna levare potest.*

*Martial Epigram. Lib. xiv. Dentiscalp. xxii.*

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### *Proper Means for preserving and beautifying the* TEETH.

IT is not enough to shun those things which are hurtful to the Teeth, and which we have mentioned in the preceding Article, you must further have recourse to proper Means for preserving and beautifying them. The best Method for this is to wash the Teeth every Morning with Parget-Water, that is, Water in which white Lime-Plaister has been steeped, or with Water of the Filings of Iron, or with that of Chimney-Soot. The Parget-Water is prepared in this manner:

TAKE four Ounces of good Lime-Plaister reduced to Powder, pour upon it a Pound of Water, and let it stand five or six Hours; then decant it gently into a proper Vessel, and keep it to wash the Teeth with. Renew it again as soon as it is done. The same Plaister will only serve once.

THE Water of the Filings of Iron is as easily prepared as the foregoing. Infuse four Ounces of the Filings of Iron in a Pound of Water for four and twenty Hours, then pour it out, as was done by the former, into a proper Vessel, and when that is done, pour another Pound of Water upon the same Filings; for these differ from the Plaister in this respect, that you may renew the Water upon them as oft as you please.

THE Water of Chimney-Soot is prepared in a different manner. You take an Ounce of the brightest Soot, from a Chimney where nothing but new Wood has been burnt, divide

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vide it into four Parts, and beat it for some Minutes with the White of an Egg in a Pound of Water ; then let it stand for a Night, or so, after which pour it out gently into a proper Vessel, and keep it for washing the Mouth. The same Soot will only serve once. You must not use these Waters promiscuously, but keep to one of them, and it must be about milk-warm when you make use of it. They are very efficacious in preserving the Beauty of the Mouth.

A little of the sweet Spirit of Salt in a Glass of common Water, is a Gargle which may be prepared at once for whitening the Teeth, if you rub them in the mean time with a Linnen Cloth ; but you must wash them immediately afterwards with the Water of Mal-lows or of Marshmallows, otherwise they will presently grow yellow and decay. But this Inconveniency is prevented, and the Teeth rendered beautiful, only by washing them with this Water, which is nothing else than a Decoction of either of these Herbs. The Dose of the Spirit of Salt ought not to exceed two Drops, and you must have recourse to it very seldom.

CHEWING of Mastich is another good Method, both for preserving and beautifying the Teeth. The Inhabitants of the Isle of *Chio*, where the Mastich is produced, are Examples of this ; for they chew it Evening and Morning, and have all exceeding fine Teeth, notwithstanding the Air of the Sea, to which they lie contiguous.

SHAVING the Head frequently dispels a ferrous Humour which is apt to fall upon the  
VOL. II. I Teeth.

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**Teeth.** The Hair grows faster, and the Perspiration is increased, which relieves the Gums considerably, and consequently is of great service to the Teeth: But you ought to shave in a close Place, and as soon as the Head is shaved you must take care to keep it sufficiently warm.

WHEN the Teeth become loose, the following Tincture is of use to fasten them: Take a Dram of Bistort Root, a Dram and an half of red Roses, a Dram of Balauftines, and two Scruples of burnt Alom; reduce them all to a Powder, then infuse them for five or six Hours in a little White-Wine, and rub the Gums with a Linnen Cloth dipped in this Infusion a little warm.

WHEN a Tooth is become hollow, you must fill up the Hole with a bit of Bees-Wax, without having recourse either to Plates of Lead or Silver, which are commonly made use of. Wax alone is better for defending the Hollow of the Tooth from the Air, than either of the other two.

As soon as you feel a Pain in any of your Teeth, however sound and beautiful the Tooth may appear outwardly, you must expect to lose it in a short time, unless you take care immediately to preserve it against the Danger which threatens. The best Preservative is bathing the Feet in warm Water, by means of which, not only the pained Tooth, but likewise the rest are preserved, provided you commit none of the Errors mentioned before, which are hurtful to the Teeth. But you must use it several times, till the Pain is quite



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quite gone, and likewise repeat it from time to time afterwards.

THERE are some People whose Teeth are naturally black, in which case the Spirit of Salt, and all the other Methods mentioned above, for preserving the Teeth, or rendering them white, are of no manner of service. The Whiteness of the Teeth we here speak of is a great Ornament to the Mouth, when it resembles the Whiteness of Pearls, or of Milk. Dogs have white Teeth, but not of that kind of Whiteness which ours ought to have, in order to their looking well. But how is this pearly, or milky Whiteness to be procured to the Teeth? Indeed I do not know. All that can be done, is, to preserve it when they have it, and to restore it when it is hid by any mucous Crust formed upon the Teeth, the Method of doing which has been shewed above. The Blackness of the Teeth, when it is natural, makes what is called in *French*, *Bouche de Fais*, or *Bouche noire*, the jetty, or black Mouth. You may wash and rub it as much as you please, but it will always be black; and it is this sort of Mouth which *Martial* speaks of in his Epigram to *Zoilus*, where he tells him, *Considering your red Hair, black Mouth, club Foot, and squint Eyes, it were a wonder, Zoilus, if you should prove an honest Man* \*.

IN talking of the joined Eye-brows I mentioned the Opinion of the Physiognomists, who alledge that such Eye-brows are a Mark

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of

\* *Crine ruber, niger ore, brevis pede, lumine laesus,  
Rem magnam praestas, Zoile, si bonus es.*

*Martial. Epigr. Lib. XIV. Epigram. LIV.*

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of Villainy, and I treated it as a ridiculous piece of Nonsense. And upon the same footing would I consider *Martial's* Opinion of red Hair, &c. The Blemishes of the Body are so far from indicating any Defect of the Mind, that on the contrary they are frequently made up by some Excellencies of the latter. It is observable, for example, that they who are hump-backed have for the most part a great deal of Wit. If you run over the other Deformities of the Body, you will find that this Compensation we are speaking of, is by no means peculiar to hump-backed People alone. Besides, do not we every day see Persons extremely handsome and well-shaped, who are stupid, ill-natured, and void of all Merit?

### Of ARTIFICIAL TEETH.

I CANNOT finish this Article concerning the Teeth, without touching a little upon the manner of repairing them, when they are bad, so as to disfigure the Mouth, or when they are wanting.

THOSE Teeth which appear in the forepart of the Mouth, and are called the Incisors, have this peculiar to them, that those of the upper Jaw are longer and broader than the corresponding ones below; and this is most remarkable in the Teeth immediately under the Nose. Upon this I would take notice, that if this Circumstance is not observed in repairing these Teeth, the Artifice will easily be discovered, a thing which ought to be shunned; for People would not use these artificial Teeth, if they thought they would be  
taken

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taken for such. And what some Authors relate of the Inhabitants of the Isle of *Java*, that they pull out all their natural Teeth, to put silver and gold ones in their stead, seems to be an ill-invented Story \*.

SOME talk of a Method of repairing the Teeth, by putting in natural ones, in the same manner as People repair Plants, by putting in new ones in the room of those that are decayed. But it is not the same case with the Teeth as it is with Plants, though both of them spring and grow up in the same way, and in this respect deserve the common Name of Plants. In planting, they take a young fresh Twig, and put it into the Earth, and this Twig, though it is separated from its Root, as it frequently happens, takes root again in a short time. But it is not so with the Teeth; there must be other Methods taken with them, and if those Methods do not render the transplanting of Teeth quite impracticable, they must at least make it so difficult as to hinder any body from being desirous to try the Experiment upon himself. We may judge of this from the following Account of the way of transplanting of Teeth.

I. To put a natural Tooth in the room of another, which it is impossible to save, (for it is only in this case that the Operation is to be proposed) you must that moment draw the Tooth, which you are to substitute in place of the other, out of another Person's Mouth, and chuse one that is quite sound, of the same Length, Breadth, and Thickness, and pulled  
I 3 from

\* La Mothe le Vayer. *Lettre cxxiii.*

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from the same Part of the Jaw with that  
for which you substitute this.

2. **THIS** perfect Resemblance between different Teeth is seldom to be found except in the Fore-Teeth.

3. **THE** Nerve of the 'Tooth, and what remains of its Root, should be both perfectly sound.

4. **THE** Person from whom the Tooth is taken to be transplanted should be between twelve and fifteen, exceeding healthy, and of the same Sex with the other who is to undergo the Operation.

5. **THE** bad Tooth is to be pulled out first, and as soon as that is done, the sound one is to be taken from the other Person, and put into the Place of the unsound Tooth.

6. As soon as the Tooth is fixed, you must tie it to the neighbouring ones with a piece of Wire made of Duckat Gold.

7. It must remain thus for thirty Days at least, and you must not try to eat any thing till that Time is elapsed.

**SOME** People pretend that the Teeth which are thus transplanted last a very long time, and there are even some Operators who will assure you that they have transplanted some thirty Years ago, which still remain sound. But if all the Trees which are transplanted do not take root again, what shall we think of putting a Tooth, though quite sound, into a Place where a bad one has been just pulled out, which may have left a Leaven behind it capable of destroying whatever Life there might be in the sound one? Besides, if before you fix the sound Tooth, you even had Time to wash the place, yet I do not know what Success

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cess could be expected from this Method. But there is no time for putting it in practice; for that the Operation may be successful, the putting in of the sound Tooth must not be deferred a moment after the decayed one is pulled out.

SEEING then the Success is so very uncertain, how is it to be expected that any will submit to such a Constraint as they must be confined to for thirty Days?

BESIDES, is it not very cruel to pull out the Teeth of a young Person, from twelve to fifteen Years old, especially the soundest ones, and those which are most in sight? I say those which are the most seen; for, as we observed before, this Operation cannot be so well performed upon any but the Fore-Teeth.

It is now time to proceed to the last Article which we proposed to treat of in the *Orthopædia*; that is to say, the Faults of the Tongue and the Voice, with respect to the Speech.

##### *Of the TONGUE, with respect to the Speech.*

TO finish the *Orthopædia*, it remains, according to our Plan, that we examine some of the chief Defects of the Tongue and Voice with respect to the Speech. These are chiefly Dumbness, Loss of Voice, an effeminate Voice in a Man, and a manly Voice in a Woman, Lisping, Stammering, a Difficulty of pronouncing certain Letters and Syllables, the Speech broken, or interrupted for want of Breath. These are the Defects which we proceed now to consider.



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### *Of DUMBNESS.*

OF all the Defects of the Body, there is scarce any one more mortifying than that which hinders People to express their Thoughts by Speech, and reduces them to the sad Necessity of supplying it by Signs and Grimaces. We come all into the World dumb ; but it is not that Dumbness which we here speak of. That Dumbness, which is properly so called, and of which I now speak, does not even respect that Age which has most occasion for the Articulation of Sounds, and in which the Use of Speech is the most necessary. It may proceed from different Causes, amongst which are the following. A bad Make of the Tongue, or a Palsey, or too great a Humidity of it ; a Wound, though never so slight, in any Member of the Body, will sometimes occasion it ; or Blood stagnated under the Tongue, or a natural Deafness. These are the six chief Causes of Dumbness, which we proceed to examine ; and to which may be added a seventh, which is the Ligament of the Tongue too short or too thick. But of this we shall speak in the Article of Lispering and Stammering.

#### I. *Of DUMBNESS from a faulty Make of the Tongue.*

WHEN Dumbness proceeds from this Cause, it is not to be cured. But how is this Cause of Dumbness to be discovered, when it is neither sensible to the Sight nor the Touch,  
and

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and is absolutely internal? For it is of this that I design to treat. The thing is impossible. The Method we are to follow in this case, is to act as if the Defect proceeded from one of the two Causes which we come next to speak of, *viz.* a Palsy, or too great a Humidity of the Tongue, which are not altogether incurable; and besides, the Medicines which are proper for them can do no hurt.

##### 2. DUMBNESS *from a Palsy of the Tongue.*

WHEN Dumbness proceeds from a Palsy of the Tongue it may be cured, provided it has not taken too deep root; but you ought always to try the Assistance of Medicine, whether you are sure there is a Palsy in the case or not, for you can never run any risk by this Practice. And in case it is a Palsy, you ought still to use the means for removing it, whether it happens to be curable or not.

THE Remedies proper in this case, are, 1. The Juice of Vine-Leaves fresh squeezed, and used by way of Drink. 2. To make strong Efforts to speak. I shall relate some Instances of the good Effects of these Remedies, which are worth the taking notice of. The first is that of a Child about seven Years of Age, who became dumb from a Palsy of the Tongue after a malignant Fever, and after almost all other Medicines had been tried to no purpose, was cured in five or six days, only by drinking two Ounces of the Juice of Vine-Leaves every day, with a little Sugar\*.

\* Zuing. *Theatr. Prax. Med.*

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ANOTHER Instance is that of a Peasant, who being extremely thirsty after working very hard in a hot Summer's Day, took a Draught of very cold Water, and became dumb immediately after, the cold Water occasioning a Palsey of his Tongue. He passed a whole Year in this melancholy Condition, having lost all hopes of ever recovering his Speech. But one day, as he was carrying a heavy Burthen upon his Shoulders, a part of the Burthen, which was composed of several Parcels, fell down upon one of his Legs, and broke it. The Pain which the Hurt occasioned, obliged him instantly to make a strong Effort to call for Help, and this violent Effort raised such a strong Motion in the Muscles of the Tongue, that they recovered their Action, and immediately the dumb Man was restored to his Speech again \*. It was by an Effort still more violent, and doubtless upon no less worthy an Occasion, that the young *Atys*, so celebrated in History, who was dumb, even from his Birth, which made the case still more remarkable, gained the use of his Tongue. He thought he saw his Father *Cræsus* going to receive a Stroke with a Scimitar upon his Head, and the Emotion which so terrible a Spectacle raised in him, made him cry out with an Effort as violent as it was natural; *Stop, Soldier, lay not a Hand upon my Father.* Ever after this the power of Speech remained with him.

HERE I cannot help mentioning something very singular in its kind, which is, that a Brother of this Prince, as History assures us, began to speak in his Cradle. But whether this be  
true

\* *Zuing. ibid.*

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true or not, which I have only told *en passant*, the following Instance of a dumb Person being cured by a strong Effort of the Tongue is certain, and happened not long ago.

M. *de Tresarius*, Son to M. *de Casa-Major* \*, continued dumb till he was twenty-three Years old, at which time he began to speak, and the occasion of it was this: His Parents knowing that he had the Sense of Hearing from his Infancy, took all imaginable Care to have him taught to read and write, so as to make him all possible amends for the want of Speech. The Success answered their Expectation, and the Child learned to read without much trouble. He learned to write too, and soon after that, they taught him Arithmetick, so that he drew out all the Family-Accounts. He continued in this Condition till he was twenty-three Years of Age, as we observed before, and was examined by several Physicians and Surgeons, who cut the Ligament of his Tongue, which they thought bridled it down, but this was to no purpose. He loved Hunting extremely, and his Dogs becoming acquainted with his Signs and imperfect Sounds, followed and obeyed him. But after he got the Use of Speech, as he wanted to call to him one of his Dogs, which was his greatest Favourite, the Dog was so far from coming

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to

\* This M. *de Tresarius*, who was dumb such a long time from his Birth, is of the Province of *Bearn*, and Dioceſe of *Oleron*. This Family has furnished the King with ſeveral Officers, and there are ſome of it now in his Maſteſty's Service. The Family is very well known in the King's Houſhold, ſome of the Gentlemen having ſerved a long time in the Guards.

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to his Master, and careſſing him as uſual, that he fled from him and hid himſelf, and it was three or four days before he would return to him. The ſixteenth of *April*, 1716, our young Gentleman propoſed by Signs to an Acquaintance who was with him to go a Hare-Shooting. They went out both together, and when they were come to the Field, *M. de Treſarius* placed his Friend in a proper Poſt, and choſe another Place for himſelf at ſome little diſtance. Soon after they were thus fixed in their Stations he made a violent Effort to ſpeak, whereby he felt his Tongue immediately looſened, and he pronounced ſome Words; after which he took his Gun, and ran to his Companion, and ſpoke to him. Night was juſt coming on, and his Friend being frightened at hearing him ſpeak, believed it to be an Apparition, and returned with him trembling to *M. de Caſa-Major's* Houſe, where the whole Family was no leſs tranſported with Joy, than filled with Aſtoniſhment at ſo ſurpriſing a Change. *M. de Treſarius* has had the Uſe of Speech ever ſince. He did not ſpeak ſo eaſily at firſt as he does now, ſome Words being difficult to him for a-while, and eſpecially the Pronunciation of the Letter *I*, but by uſe it became inſenſibly eaſier, and at this time \* there are few Words which he cannot pronounce readily. The ſame day that he began firſt to ſpeak they gave him a Book, and he was able to read it †.

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\* This was writ in the Year 1741.

† I owe this curious Hiſtory to *M. de Caſa-Major*,  
Doctor



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3. DUMBNESS *proceeding from too great a Humidity of the Tongue.*

TOO great a Humidity of the Tongue, though not attended with a Palsey; may produce a Dumbness; which, when it proceeds from this Cause, is sometimes cured of course, by the Tongue's becoming drier as the Person grows older, which is commonly the case. There was a well-known Instance of this in *Maximilian*, Son of the Emperor *Frederick III*\*. This young Prince was nine Years of Age before he could speak, and at the end of this Period, which is the time when the superabundant Humours of Childhood begin to be dried up, he got the Use of his Tongue so freely, as to be able to speak with ease, and at last he became even eloquent. Thus, when you see Children remain dumb for some Years, you ought not to despair of their ever being cured; and without waiting for Nature to do it herself, as she sometimes has done, it is certainly right to use proper Remedies.

IF you see, for example, that a Child is of a very phlegmatick Constitution, it will certainly be very prudent to purge him sometimes with a little of the *Pulvis Cornachinæ*, and other Remedies which are proper for evacuating the Serum. You may likewise, now and then, make him drink a little Wine, provided it be well diluted with Water; I say only a little,

Doct<sup>r</sup> of Physick, President of the College of Physicians at *Paris*, of which I have the Honour to be a Member.

\* *Mercurialis Lib. 2. de morb. pueror. cap. 8.*

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little, because Wine ought never to be given to Children, except upon very pressing Occasions.

It sometimes happens, that the Dumbness which proceeds from this Cause is periodical, so as to seize the Child by Fits. There is an Account in a Collection of the most remarkable Observations in Physick, made in *England, Holland, Denmark*, and other Places, and collected by *Theophilus Bonetus* \*, of a young Man, who, after having been dumb for some Years, recovered the use of his Tongue without the help of Medicine, but in such a manner that he only spoke from Noon to One o'Clock, after which his Dumbness returned till Noon next Day.

THERE are some who are only dumb for two, three, or four Days running, more or less, and have their Health very well in every other respect; after which they recover their Speech, but lose it again, and recover it anew; and thus they go on, losing and recovering their Speech at regular Intervals †. This kind of Dumbness is rare, especially that of the young Man who could only speak from Noon till One o'Clock, is extremely singular. It would seem very probable, that the Disease only left him in the middle of the Day, upon account

\* *Theophili Boneti Doct. Medici, Medicina Septentrionalis collatitia, &c. Geneva, 1684.*

† *Vifus est cui levioze ex causâ, biduum vel triduum, vel longius, loquela adimeretur, moxque repente & inopinâte redderetur; & qui sæpius ex intervallis & circuitibus modò loqueretur, modò mutesceret, integrè sano corpore. Forest. Observat. Libro decimo quarto; Observatione trigesimâ primâ, colum. 2. pag. 117.*

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account of the Sun's dissipating a great part of the superfluous Humours of the Body at that time. But why should not the Force of the Sun produce the same effect upon other dumb People, when the Disease proceeds from a Moistness of the Habit? This is a Question which I shall not undertake to answer, though perhaps it is not impossible to solve it; but my Design here is not to defend Points of Theory; I shall only observe in general, that all Dumbness which proceeds from a Superfluity of Humours, requires drying Remedies. A celebrated Physician of *Ulm* relates, in an excellent Treatise which he has published upon *the Virtues of Poisons in Physick* \*, that a Friend of his travelling in *France*, found himself seized with an Illness which deprived him of the Use of Speech; and as he could not utter what he had to say, but made a sign to give him some Tobacco, they put some up his Nose, which made a great quantity of Water run out, and he recovered his Speech.

4. DUMBNESS proceeding from the Prick of a Pin, Needle, or any sharp Instrument.

THERE are some Cases where the Prick of a Pin, Needle, or any sharp-pointed Instrument, in either of the Thumbs, is sufficient to produce Dumbness; and though this may seem surprising, yet there are Instances of the Truth of it.

A young Man who was serving at an Entertainment had his right Thumb slightly pricked by a sharp-pointed Bone; immediately  
upon

\* *Friccius de virtute venenorum medicâ.*

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upon which he felt an Impediment in his Tongue, and became dumb, without feeling any other bad Effects. The Prick was as if it had been made with a fine Needle; it bled two or three Drops, and closed soon after. As he was not able to speak, he writ that his Tongue seemed to him as if it was tied about with a Thread. In the mean time he could put it out without any difficulty, and it appeared soft and moist. They made him directly swallow down a Scruple of simple *Hiera*, and as much of the *Pilulæ Cochiae*, which purged him pretty well. They next cupped and scarified his Shoulders and Neck, then bled him under the Tongue, but did not get much Blood. These speedy Remedies had so good an effect, that the dumb Person, who was a *German* by Birth, could soon pronounce *Wel* and *ja*, but he was not able to articulate any other Word. The purging Pills were repeated, and operated very well. Afterwards he rubbed his Tongue with the following Mixture, *viz.* three Drams of old Theriack, two Drams of Mithridate, half an Ounce of the Syrup of Stœchas, and as much of *Oxymel Scylliticum*; and he made use of it likewise inwardly. After he had used this, he washed his Tongue with the Juice of Sage new squeezed, and mixed with a little Mustard. Not satisfied with all this, they anointed his Neck, Chin and Head, with the Oils of Costus, Castor and Earth-worms, mixed together, and applied to the Thumb that was pricked (though by this time it was quite healed) a little Sage bruised. Besides, they made him frequently wash his Mouth with a Decoction of

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of Sage and Mustard, and drink Beer in which Sage and Rosemary had been infused. These Remedies were so successful, that at the end of five Days he entirely recovered his Speech\*.

5. DUMBNESS *proceeding from a Strangulation of the Vessels under the Tongue.*

WHEN Dumbness proceeds from this Cause, the most certain Method of curing it is by bleeding under the Tongue. *Forestus* mentions a dumb Person, who became so without having any Sign of it before-hand, except a Pain in his Throat. He was called to him, and having felt his Pulse, which was very good, he examined his Tongue, and the Vessels of it seeming to be obstructed, he ordered them to call a Surgeon to open the Veins under the Tongue immediately, and then went away. The Surgeon came, and tried to bleed him, but said he could not find any Veins under his Tongue. The Physician returned soon after to know what was done, but was surprised when they told him what the Surgeon had said. He had him called again, and told him, that though he could not find the Veins under the Tongue, yet they were certainly there; so he desired him to search for them, and open them before him. The thing was done immediately, and it had scarce bled six or seven Drops, when the Patient recovered his Speech†.

THE

\* *Foresti Observat. Lib. 10. Observ. 88.*

† *Inspecta linguâ quæ paulò tumidior erat, sed non admodum;*



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THE same *Forestus* mentions two more who became dumb from an Obstruction of the Veins of the Tongue, one of whom was cured immediately \* upon bleeding of these Veins, and the other soon after. This last Case leads him to give the History of a young Woman about twenty Years old, whom an Apothecary had injudiciously ordered to drink Plantain-Seeds in Powder, mixed with Cow's Milk, to cure her of a Dysentery. This Remedy had the intended effect, but it occasioned a Bleeding at the Nose, which lasted ten Days, after which she was taken suddenly with a Catarrh in the Throat, and immediately became dumb. *Forestus* had her under Cure, and after he had tried several different Remedies, and, amongst the rest, Cupping,

h.

*admodum, jubeo ut statim Chirurgum vocarent, qui venas sub lingua tunderet. — Ego isthinc discedens, Chirurgum vocant. Sed re infectâ denuò abiit; cum autem rursus venissem — numquid vena sub lingua scissa esset? Responderunt Chirurgum apud ægrotum fuisse, sed re infectâ domum remeasse. Revoco Chirurgum, cumque interrogo quid causæ fuerit, quod venas non secuerit? respondit se nullas venas sub linguâ reperisse. — Ego ad Chirurgum conversus — scalpello, inquam, linguam leviter pertunde, etsi venæ minus appareant; quod cum fecisset vix sex septemve guttis sanguinis e vulnere emanantibus, (dictu mirum, & miraculi instar) nobis omnibus præsentibus, loqui ager cæpit.*

*Foresti Observat. Lib. xiv. Observat. xxxiii.*

\* *Venas utrasque sub linguâ secari jussimus, sanguine admodum viscoso effluente, unde factum est illicò loqui cæperit. Ita tamen ut verba adhuc indistincta proferret, &c. Forest. Observ. Lib. xiv. Observ. xxxiii.*

he ordered her to be blooded under the Tongue, by which, and the help of a discutient Poultice applied to her Throat, she recovered her Speech in a few days \*.

6. *Want of Speech occasioned by DEAFNESS.*

IN order to cure Dumbness proceeding from this Cause, it is plain that the Hearing must first be restored. In effect, as Children learn to speak only by imitating those whom they hear, it cannot be expected that they should pronounce any Word which they have never heard pronounced. But Deafness from the Womb, (for it is of this which we now speak) is altogether incurable, and consequently the Dumbness occasioned by it must be so too. Some People however pretend that they can teach those who are naturally deaf to speak, provided there is nothing amiss about the Organs of Speech; but this Secret seems to be of no use but to satisfy a piece of meer Curiosity. It is possible indeed, by a singular Art, to teach those who are dumb and deaf from the Birth to articulate certain Syllables; but this cannot be done in such a manner as to qualify them to keep up Conversation with others. *Ammannus*, in his Treatise *de Surdo loquente*, teaches the Art of making the deaf speak; but this Art puts the Masters to such a vast deal of pains and trouble, that it is scarce practicable. That ingenious *English* Physician *Wallis* was the Inventor of this Art, and Dr. *Ammannus* above-mentioned, a Native of *Flanders*, and a celebrated Practitioner at *Amsterdam*,

\* Forest. *ibid.*

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dam, first put it to a trial, after he had considerably improved it. But, as I said before, this Invention is more surprising than useful, however it may be cried up by the learned Zuinger, Physician in the University of Bale, who says that this famous Dr. Ammannus, by following the Method which he has laid down, had taught several who were born deaf to speak very readily \*. This Expression of speaking readily calls to my mind the following Advice of one of our most judicious Criticks :

Jamais à vos Lecteurs n'offrez rien d'incroyable

Le vray peut quelquefois n'être pas vray-semblable.

Une merveille absurde est, pour moi sans appas,  
L'esprit n'est point ému de ce qu'il ne croit pas †.

*Write not what cannot be with Ease conceiv'd ;*

*Some Truths may be too strong to be believ'd.*

*A foolish Wonder cannot entertain,*

*My Mind's not mov'd, if your Discourse be vain.*

BUT

\* *Mutitas sæpius est nativa : caditque in surdos à nativitate, qui tamen plerumque organa naturaliter constructa habent, & sæpius per artificium quoddam, non tantum voces altas emittere, sed articulatas quoque formare discant, quemadmodum curiosam ejus rei methodum in Anglia quidem perspicacissimus Wallisius invenit ; in Belgio autem, felicissimo cum successu, amplia-vit, inque actum deduxit experientissimus Johannes Conradus Ammannus, hodie Medicus Amstelodamensis, in variis à nativitate surdis, quos loqui commodè fecit. Theodor. Zuinger. Theatr. Prax. Med. de linguæ aphoniâ. Tom. 2. p. 74.*

† Despreaux *Art. Poet.*

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BUT except for the word *readily*, what the learned *Zuinger* has advanced must not be looked upon as altogether absurd neither. A Gentleman, whose Word I can firmly rely upon, *viz.* the celebrated Dr. *Winslow*, of the College of Physicians at *Paris*, assured me that he saw at *Harlem*, a rich Merchant's Daughter, who was born deaf, and was taught by Dr. *Ammannus*, Physician at *Amsterdam*, to such perfection, as to answer to the most part of the Questions that were put to her, provided she saw the Lips of those who conversed with her. Dr. *Winslow* assured me that he had discoursed with her, and added, that one day as he asked her a Question with his Face turned from her, she made no Answer, because she could not examine the Motions of his Lips.

HENCE you see, that the Art of teaching People who are born deaf to speak, cannot be of any great service to Society, and that the Word *readily*, which *Zuinger* uses, is a little too strong.

#### *Other Articles concerning several Defects in the* SPEECH.

HAVING finished what we had to say upon Dumbness, we proceed next to consider, as we formerly proposed, 1. The Loss of the Voice. 2. An effeminate Voice in a Man, and a masculine one in a Woman. 3. Lisper, Stammering, and a difficulty in pronouncing certain Letters and Syllables. 4. The Speech interrupted by a Shortness of Breath.

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### 1. *The Loss of the Voice.*

WE must not confound the Loss of the Voice with Dumbness, the Defect which we have just now been talking of; for as in the latter case the Person cannot speak at all, in the former he can speak, but only with a low Voice, which is a very different Defect. The Loss of the Voice, which often happens to young People, and when neglected, continues sometimes as long as they live, is owing to an acrid viscid Humour, which by sticking close to the Organs of Voice, and the neighbouring Parts, hinders the free Vibrations and Undulations of the Air, by which Sound is produced.

WHAT happens to a Flute or Flagelet, which, when their Orifice is besmeared with any mucous Liquor, can only form an obscure Sound, is a Representation of what happens to us upon the Loss of the Voice.

THE Cause above supposed has several other remote ones, of which one is sometimes sufficient to produce the Defect we are now talking of. Such are, 1. Breathing in an Air that is either too cold, or full of Dust, or too much impregnated with the Smoke of Lamps and Candles. 2. Too viscid, acrid and salt Food, as Salt-Fish, Cheese, and the like. 3. Straining the Voice violently in a Place too much exposed to the Air. 4. A great Fright.

With regard to this last Cause, *Paul Spindler*, in his *Medical Observations*, mentions a Lady of Quality, who being in a Fortress which was surprised by the Enemy in the Night-



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Night-time, was seized with such a Fright, that she lost her Voice, and never recovered it \*. But this is not at all surprising. It is commonly said of one who is hoarse, that he has seen the Wolf, meaning, that he has been frightened; and there are Instances every day of the pernicious Effects of a Fright upon the Voice.

THE immediate Cause of this Defect being, as we have already observed, an acrid, viscid Humour, sticking to the Trachea and Parts about, it is easy to judge, that in order to remove it recourse must be had to such Remedies as are proper to sweeten and attenuate this Humour. For this purpose the following are the most effectual.

1. THE Ashes of Vine-Twigs put into a Linnen Cloth, and tied about the Neck; and this must be continued for several Days and Nights successively.

2. TAKE a small Handful of great Gourd-Seeds blanch'd and dried; the same quantity of Cucumber-Seeds prepared in the same manner; a Dram of sealed Earth, two Ounces of the Root of Mallows fresh dug, and afterwards dried in an Oven, and four Ounces of red Sugar-Candy. Reduce them all to a Powder, and put a little of it every now and then in your Mouth.

3.

\* *Observationum Medicinalium centuria à D. Paulo Spindlero, Posoni, quondam consignata, nunc collecta, in ordinem redueta; Scholiis propriisque Observationibus aucta; studio & operâ Caroli Raigeri, M. Doct. Francofurti ad Moenum 1691.*

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3. You must make up small Troches of the following Ingredients, and let them melt upon your Tongue.

TAKE Mucilage of Gum Tragacanth prepared with Rose-Water, two Ounces ; Bole Armoniac, six Drams ; Root of the greater Comfrey in Powder, half an Ounce ; red Sugar-Candy, a sufficient Quantity, to make them into a due Consistence.

As the red Sugar-Candy, which enters into these two Compositions, is made with *Moscovade Rouge*, it is a good deal better for the Breast, although some Apothecaries prefer the white, which is made of white Sugar refined.

4. DRINK frequently of a Ptisan made with Barley and Liquorice ; and every Morning eat a little Veal-Broth with a Dram of *Sperma Ceti* dissolved in it.

5. Gargle your Mouth and Throat every day, twice or thrice in the Morning, with the Syrup of Mulberries, diluted with a Glass of milk-warm Water, or with the Syrup of Hedge-Mustard, diluted the same way. A Coffee Spoonful of either of them is sufficient at a time.

6. Never expose yourself to the Cold, especially your Head or Breast.

7. Bathe your Feet frequently in pretty hot Water.

2. *An effeminate Voice in a Man, and a masculine one in a Woman.*

THERE are Women whose Voices resemble those of Men, and there are Men again who

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who speak with a Woman's Voice; as some Women have a Beard, and some Men have none. There are greater Deformities than these, though they are none of the least. Above all, it is very mortifying to a young Lady to have a masculine Voice, and there are a great many such.

THE Wind-pipe in Women has its Diameter considerably less than in Men, which is the reason that their Voice is more clear and fine; for it is in this, as in the Pipe of an Organ, the larger or smaller that the Diameter is, the Sound is always the hoarser or clearer.

A HOARSE Voice is owing to the Larynx, which is the Organ of Voice, being widened; and a fine Voice is produced by its Diameter being straitened. Hence it follows, that in order to correct a Woman's Voice when it is too hoarse, and a Man's when it is too small, you must contrive such means as contribute to diminish or increase, according as the Case requires, the Diameter of the Trachea. The Methods proper for contracting it are the following:

1. YOU must wear every Night about your Neck a Bag of Cloth, filled with pieces of Linnen which have been soaked two or three Days in chalybeated Water.

2. You must drink nothing hot, but as cold as you can; only you must not meddle with Ice.

3. DRINK frequently of Limonade, Water made with Verjuice or Goose-berries, but in small Mouthfuls at a time, and slowly.

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4. GARGLE your Mouth and Throat every Morning with equal Quantities of Verjuice and Water.

5. PUT Purslain in your Broth, which must be pretty strong, and eat a good deal of the same Herb by way of Sallad.

6. You must abstain entirely from Coffee, Chocolate, Wine of whatever kind, and all vinous Liquors.

7. You ought not to fatigue yourself with long Journeys on foot.

8. You must shun Anger, and all violent Passions.

9. Do not listen to Singers who have a very hoarse Voice.

THIS is all that is necessary to be observed with respect to young Women who have a masculine Voice.

As to young Men, whose Voices resemble those of Women, the following Rules are proper for giving them a more masculine Tone.

1. THEY should exercise their Voices frequently, by singing a Base; for this requires a hollow Voice; and by accustoming one's self to this Part, the Voice may be made hoarser.

2. THEY ought frequently to pronounce, especially in the Morning when they get up, these two Letters, A and O; and the Sound should be formed as deep in the Throat as possible.

3. THEY should put their Mouth to the Hole in the upper part of an empty Hoghead, and make it echo to their Voice, which must be as hollow as possible.







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4. THEY must hang a Pair of Tongs of an ordinary Size to one of their Fingers, and put the Top of that Finger into the Orifice of the Ear, and press it strongly against it, so as to shut it very close. Then they must strike the Ends of the Tongs against a Cabinet, or some such thing, and adjust their Voice to the hoarse Sound which the Tongs will communicate to the Ear.

THIS last Method is far from being the worst, but it requires, like the rest, which are above proposed, that it be a long time persisted in, and the Person very young.

3. *Lisping, Stammering, and a Difficulty of pronouncing certain Syllables.*

THESE Defects of the Speech, in the same manner as Dumbness, proceed from different Causes; amongst which are the following: 1. The Tongue naturally of a bad Size, as for example, too short, or too long, too thick, or too thin. 2. The Ligament of the Tongue too short, or too thick. 3. Too great a Moistness of the Tongue. 4. A bad Habit, as speaking with too much precipitation.

THE first Cause cannot be corrected, and it is needless to apply any Remedies for removing it; for in this case, whether the Child lisps, stammers, or has a Difficulty in pronouncing certain Syllables, the Defect will continue as long as he lives.

THE second Cause, *viz.* the Ligament of the Tongue too short or too thick, is not at all incurable.

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THE third, which is too great a Moistness of the Tongue, is likewise curable.

THE fourth, which is too great a Hurry in Speaking, is more difficult to correct.

WHEN the Fault in the Pronunciation proceeds from the Ligament of the Tongue being too short or too thick, the Remedy to be made use of in this case is very easy. But, in the first place, you must examine carefully whether the Ligament has this Defect; and to convince yourself of that, you must try whether the Child is able to thrust his Tongue out of his Mouth. If he cannot do this, you may be sure that the Ligament is too short, or too thick, and therefore you ought to cut it immediately. But this Operation should be performed by a Person of Skill; for in cutting the Ligament Care must be taken not to wound the *Venæ Raminae*, which are two small Veins running under the Tongue. There is not much to be feared from opening only one of these Veins, if it is timeously discovered; because it is easy to stop the bleeding, by holding your Finger for some time upon the Orifice. But if you use no means to stop it, and especially if the Child is unweaned when the Ligament is cut, (as it is necessary sometimes to cut it then, because it hinders the Child to suck) the Event may be dangerous, as you will see by the following Example related by the celebrated M. *Dionis*, in his Course of Chirurgical Operations.

“ A famous Surgeon in *Paris* cut the Ligament of a Child's Tongue, which was the  
“ Occasion of its Death, because he had in-  
“ advertently cut one of the *Venæ Raminae*,  
“ which

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“ which he did not take any notice of, but  
“ went away as soon as he saw the Child be-  
“ gin to suck. After he had sucked enough,  
“ the Nurse laid him in the Cradle, and he  
“ continued to move his Lips, as if he had  
“ still been sucking: But this was neglected,  
“ because a great many Children have such a  
“ Motion with their Lips, while they sleep.  
“ In the mean time, what he sucked was the  
“ Blood which came out of the Vein, and  
“ which he swallowed always as fast as it  
“ bled, the Bleeding being increased by the  
“ Motion of Sucking. Thus he sucked till  
“ there was no more Blood left in his Vessels,  
“ and nobody perceived any thing amiss about  
“ him, till a little before his Death, that his  
“ Paleness and Weakness discovered what was  
“ the matter with him.

“ HE was opened after his Death, and his  
“ Stomach was found full of the Blood which  
“ he had swallowed.”

THIS Observation deserves very well to be taken notice of, and should make Parents extremely careful about their Children, when the Ligament of the Tongue is cut. Dumbness itself may likewise be occasioned by the Shortness or Thickness of this Ligament; and when a Child is not able to speak at two Years old, the Ligament should be examined, and if it bridles the Tongue, it ought to be cut, but the *Venæ Raninae* must be taken care of in the Operation.

Too great a Moistness of the Tongue and the Organs of Speech, may produce the same Effects (Dumbness only excepted) with a Tongue naturally too short, or too thick, or

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with the same Faults in the Ligament, and occasion Stuttering, Stammering, and a Difficulty of pronouncing certain Syllables, such as Lispering. Thus, for example, in pronouncing *Ze* instead of *Ge*, as *Gaze* for *Gage*; *Pizeon* instead of *Pidgeon*; *goss*, instead of *gross*; *Sat* instead of *Chat*; *Cod* instead of *Cold*; *Vermiion*, instead of *Vermilion*; *Butterfy* instead of *Butterfly*, &c.

A CERTAIN skilful Musician was introduced to *Lewis XIV.* who ordered him to sing, and was very well pleased with his Performance. The Musician, encouraged by his Majesty's Approbation, sung the following Words with a particular Emphasis *Zupiter armé du tonnerre*, &c. But this lispering spoilt all, and the King would never hear him spoke of any more.

THERE is another Difficulty of pronouncing certain Letters, which proceeds from a Cause a-kin to that of Lispering. It consists in substituting *L* instead of *R*, as in saying *Tiangle* for *Triangle*; *Bleech* for *Breech*; *Bland* for *Brand*, &c.

SOME People can neither pronounce *R* nor *L*; and of this Number was the famous Botanist *Gaspard Bauhin* \*.

THEY who lisp, may correct their Pronunciation, by the means of small Flints put into the Mouth, obliging themselves at the same time to pronounce right.

PEOPLE who stutter may use the same Method. It was thus that *Demosthenes* corrected that Fault in his Speech †; and Players, who have

\* *Zuinger. Theatr. Praxeos Med.* Tom. 2. p. 77. in 4°.

† *Plutarch. in ejus vitâ. Mercurial. de Morbis pueror.* Lib. 2. cap. 8.



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have stuttered, have got the better of this Defect by the same Expedient \*.

STUTTERING consists in pronouncing the same Syllable several times running, instead of once, either in the Beginning or Middle of a Word ; as, for example, *Fa-Fa-Fa-Father*, *Grandmo-mo-mo-mo-mother*. Some Stutterers are obliged to repeat one or two Words in the beginning of a Sentence six or seven times, before they can get out another, and then speak the rest of the Sentence without hesitation. As, for instance, in saying *I must go to the Country to-morrow*, they say, *I, I, I, I, I, I, must, must, must, must, must go to the Country to-morrow*. And in the mean time they are forced to make a great many wry Mouths, which sort of Grimace is common amongst Stutterers.

IN stammering, the Words and Syllables are so huddled upon one another, that none of them are allowed their proper Emphasis. These two Faults in the Pronunciation proceed, sometimes, from too great a hurry in speaking, and sometimes likewise from a Defect in the Tongue. But to whatever Cause they are owing, provided the Tongue is not naturally of a faulty Size or Shape, they may be corrected by the Person's obliging himself to pronounce each Syllable slowly, as if he counted the Hours of a Clock that strikes slow. By repeating this Attempt frequently, he will be able at last to speak easily as he ought ; and this is so true, that most People who stutter or stammer in common Conversation, leave it

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off

\* *Reflexions sur l' Art de parler en public. Histoire des Ouvrages des Sçavans Juin 1709.*

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off when they are obliged to talk slow. The late M. de Bellestre, a celebrated Physician of the Faculty of Paris, who has been dead about two Years, stutter'd in common Discourse, because he was in too great a haste to express himself. But when he spoke in publick, which he sometimes had occasion to do, he left off stuttering, because he was at more pains in considering what he was to say, and how to pronounce it.

I SHALL add some Examples of several Faults in the Pronunciation, which are common in Children. Some, for instance, cannot pronounce the Letter *X*, as in *Sex*, *fix*, *Ax*, &c. but they say *Sesk*, *fisk*, *Ask*, &c.

IN order to correct this Fault in the Pronunciation, which when Children pass a certain Age cannot be removed, you must make them pronounce the *X*, as if it was writ *ic ce*, or *ec ce*, as *sic ced* for *fixed*, *Sec ce* for *Sex*, &c. and give them the same Letter writ *ic ce*, or *ec ce*, to read.

OTHER Defects in the Pronunciation very frequent amongst Children, are 1. That of saying *T*, instead of *C*, and of *D*; as *capable* for *capable*; *Tabinet*, for *Cabinet*; *Tear*, for *Dear*; *Taily*, for *Daily*, &c. 2. *P* instead of *B*, as *Pread*, for *Bread*; *Pride*, for *Bride*, &c. 3. *C* instead of *G*, before the Letter *A*, as *Cage*, instead of *Gage*; *Carter*, for *Garter*, &c.

A COMPANION of mine at the College had got a habit of pronouncing *IF*, instead of *IV*; *P*, for *B*; and *che*, for *je*; so that though he was no Foreigner, he said always *che fois*, instead of *je vois*; *che fiens*, for *je viens*; *ponté*, for *bonté*; *pattre*, for *battre*, &c.

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FROM whatever Causes the Faults in the Pronunciation proceed, [provided they are not owing to a natural Defect in the Tongue, there is nothing better for correcting them in a Child, than to take the trouble to pronounce slowly before him the same Words, which he pronounces ill, and make him repeat them after you ; and this Method must be continued for whole Months, if needful.

IF you observe that he does not speak readily enough, give him hard Words to pronounce, make them yourself, if you think proper, and help him to articulate them. This may be made a Diversion to him, and you may spur him on with some little Trifle by way of Reward.

WHEN he is with Children about his own Age, propose to them some of these difficult Words, and let him who does not pronounce them right lay down a Forfeit, which he must undergo some little Penalty to recover. By this means you will soon make him speak readily, because this Play will divert him.

THE word *Vicissitude* is very proper for trying a Child with, and making him pronounce it several times successively. At first he will call it *Vissitude*, by being in too great a haste ; but after he has repeated it slowly a good many times, he will come to pronounce it at last with Ease and Readiness.

IT is a common Play amongst Children, to try which of them can pronounce a hard Sentence best. This ought to be improved, and you may bear a part with them yourself, seeming sometimes to blunder, which will give them occasion to reprove you, and make them

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strive to pronounce better than you. This will be enough to make them speak readily.

HERE you must learn to play the Child amongst Children, and remember that upon several occasions, it shews you are more a Child than they, if you are ashamed to descend to them.

WE must further remark, that as Children commonly strain themselves to speak, before they have a clear Idea of what they would say, it frequently happens that for want of this it costs them a great deal of trouble to find their Words; and this Uneasiness appears in their Face, which is a Deformity. Thus, for more Reasons than one you cannot break young People too soon, to think before they speak. After they once get into the habit of it, they will express themselves easily and without making Faces; for the following Maxim of the great M. Despreaux is undeniably true:

Ce que l'on conçoit bien s'énonce clairement,  
Et les mots pour le dire arrivent aisément.

*What we conceive, with Ease we can express  
Words to the Notions flow with readiness.*

### 4. *The SPEECH interrupted, or short-winded.*

THIS Defect in the Speech is almost as troublesome to those who are spoke to, as to the Speaker. There are some People who cannot speak four Words together, without stopping to take their breath. This puts you in pain.

\* Despreaux Art. Poet. Chant. 1.

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pain to see them, and you imagine you have contracted their Disease. It is owing to a bad Conformation of the Chest or Lungs, or to some Accident, or to the Child's being too tight swaddled, or wearing Stays or Bodice which are too tight, which is often enough the case. When it does not arise from any of these Causes, it frequently proceeds from the imprudent way which Nurses take of covering Children in the Cradle. They spread a large Cloth over it, and take care to make it so close on all sides, as to hinder the external Air to get in, whereby the Air which the Child breathes is not renewed, and hence becomes rarified and unwholesome, and overcharges the Lungs, so that instead of breathing freely, he is almost quite suffocated; and this brings on a Shortness of Breath, which continues for Life, and must necessarily shorten it.

EVEN People who are grown up ought to shun sleeping with the Curtains very close, or being confined long in Closets which are too little and close, for fear of weakening their Lungs. But it is still a worse case with Children, when the Air within their Cradle is not renewed, so that they are obliged to breathe the same Air for a long time together.

ANOTHER Cause of the Shortness of Breath in some Children, is the Imprudence of Mothers and Governesses, who when they are *grown pretty well up*, make them in a precipitate manner recite Passages of Authors, which they have foolishly obliged them to get to repeat. They think it a right thing, for example, to give them as a Task a Number of Fables and Tales to relate, and if they make



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the least stop in telling them, they immediately reprove them, and without allowing the Child time to take his breath, prompt him to a Word here and there, which they thought he had forgot. This puts him in a hurry, and by being repeated every day brings on a Shortness of Breath.

TELL us, say they to the Child, the Fable of the Crow and the Fox. The Child tells it, and then they ask for that of the Ant and the Grasshopper. This is no sooner done, than they must have the Story of the Frog that wanted to make himself as big as the Ox ; and then that of the Wolf and the Lamb. They will not allow him to leave off, till he has repeated a great Number of these Fables one after another, and he must tell them every day over and over, till his Lungs are quite fatigued. If Company comes, the Child must be called and the Company must be entertained (such Diversion or Entertainment as it is) at the poor Child's expence, by making him repeat five or six Fables ; and very often they teach him to pronounce them with such a Tone and Gesture, as is capable of destroying any natural Turn which he might have to deliver himself with Propriety.

CHILDREN ought never to be forced to learn or to repeat any thing by heart. Tell them those Things which are necessary for them to know, but do it in an easy way, and without laying any Obligation upon them to listen to you ; or rather address them, while they are present, to somebody with whom you have concerted the Affair. They will then listen to you with more Attention, than if you addressed

Book 4. *the Deformities of the Head.* 205

addressed your Discourse to them, and will remember what you say, without being at any pains about it; so that they will repeat it to you of themselves again, but with an easy natural Air, which will not have any bad effect upon their Chest.

ANOTHER imprudent Custom of the same nature with the former, is that of burdening the Memories of Children with a great Number of Prayers, which they make them repeat in the same manner, one after another: A singular Instance of this I happened to see very lately, upon which account indeed it ought rather to be concealed.

A YOUNG Lady of Condition, who had a Governess along with her, assisted some Weeks ago at Mass, in a Church where I happened to be placed very near her. The Child, with her Eyes cast down, which she raised now and then, to see if her Governess observed her, repeated one Prayer after another, with a low Voice, but very distinctly. One Prayer was no sooner ended than she began another, after that a third, and so on, without ever shutting her Lips a moment. The Governess, who did not open her Mouth herself, regarded with an Air of Approbation her young Pupil, who spoke herself quite out of breath. This encouraged her, and she went on fatiguing herself still more and more. A Lady of Quality, who chanced in the same manner with myself to be present at this Sight, and in great pain for the young Girl, touched her Mouth gently with her Fan, in order to make her shut it. The Child still proceeding, I could not help telling the Governess, that this Exercise

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cise would certainly render her consumptive, or at least make her short of Breath ; but all was to no purpose. The young Lady, who was otherwise very handsome, and had a very lovely Person, had her Face extremely pale, and bloated, which made me add to the Governess, that these were very probably the Effects of those vehement Devotions. But this made as little Impression as what I had said before ; so, as soon as Mass was over, I left the Pupil and Governess ; whom, neither the Lady nor I could prevail upon to speak so much as a Word.

WHAT we observed towards the End of the third Book, concerning the bad Effects which walking too fast has upon Children's Breathing, has a great deal of affinity with what we have said here, of the risque which Children run in that same respect, from making them repeat in a hurry a great Number of Stories, Tales and Prayers, with which their Memory is sometimes burthened. For fast walking, when it is frequently repeated, is as hurtful to their Breast, as the telling these Stories, &c. in a constant hurry. *Virgil*, speaking of *Ascanius*, says, that *Æneas* (when he fled from *Troy*, carrying *Anchises* upon his Shoulders) took the Boy by the Hand, who followed his Father with an unequal Pace \*. This Description of *Virgil's*, agrees very well with what we formerly observed, concerning the Manner of Children's walking, viz. that their Limbs being shorter, they are obliged to walk too fast to keep up with.

\* ————— *Dextra se parvus Iulüs,*  
*Implicuit, sequiturque patrem non passibus æquis.*  
 VIRG. ÆNEID. Lib. 2.

with those who are not at the pains to wait for them; and thus they walk themselves out of breath, which produces this Defect of the Speech we are now treating of.

*VIRGIL*, who observes the greatest Exactness in every thing, would have taken care not to represent *Ascanius* following his Father in this manner upon that occasion, if *Æneas* could have had time to walk at a slower pace. But what shall we say of the Folly of those Mothers and Governesses who oblige Children to walk too fast when there is not the least necessity for it? They have no such Danger to rescue them from, as *Æneas* had *Ascanius*, and yet they are frequently in as great a haste, and make the Children quite breathless with following them, which costs them often very dear.

### *The* CONCLUSION:

I COULD not help, in the Course of this *Orthopædia*, declaiming frequently against the Tribe of Nurses, because they are the occasion of most part of those Deformities to which the Bodies of Children are subject. But it were to be wished they would stop here, and that their Imprudence did not carry them so far, as to hurt the Manners of Children, by making them suck in with their Milk, as they do every day, those perverse Inclinations which may be ranked amongst the greatest Deformities of the Mind: I mean, Revenge and Lying. If the Child happens to fall, the Nurse immediately, as if it were her Duty to lay hold of this occasion for giving him a Lesson of  
Revenge,

Revenge, begins to threaten and beat the Floor with the greatest Appearance of Wrath possible, the better to impose upon him. If he hurts himself against a Chest or Chair, she does the same by them. If he has done any thing amiss, which can be laid to the charge of some other Person in the House, no matter how; it is immediately done, and the Child is made to accuse the Person blamed, either by Words, or Signs, if he has not learned to speak.

THIS is the way that Children are taught Revenge and Lying in their first Years, or I may rather say Days or Hours; and you may observe what a progress they have made in both these Vices, when they are taken from this School. What a vast deal of pains must it cost after this to teach them the Love of Truth, to be good-natured, patient, and generous; for the Patience which we here talk of, and which ought to accompany their whole Life, is a noble Virtue, which consists in abstaining from Revenge when it lies in their power, and is purely the Effect of Generosity. But I wander insensibly from my Subject; however, it is no great matter, and I hope my Reader will pardon another Digression, which I must make upon this occasion.

As soon as the Child is arrived at the Age of being instructed by Reading, make the best use you can of this Acquisition to deface, if possible, these first Impressions. With respect to Lying, make him read what is said of it in *Ecclesiasticus* \*, viz. that *Lying is continually in the*

\* *Opprobrium nequam in homine mendacium et in ore indisciplinatorum assidue erit. Ecclesiast. cap. 22.*



*the Mouth of those who want Education, and that it is a Disgrace and a Shame to Man. Make him observe likewise what an ancient Philosopher has writ upon the same Subject, That it is the Vice of Slaves, and of the Dregs of the People\*.* Then, with respect to Revenge, shew him what a celebrated ancient Poet has said of it, *That only weak and little Minds find any pleasure in it†.*

If he reads these three Maxims himself, they will make a greater Impression upon him, and be of more service in reforming him, than all the Lessons and Lectures which you can give him.

ANOTHER Reflection which I must ask leave to make here, is, that Nurses commonly hurry the Minds of Children by foolishly frightening them. Children ought never to be frightened upon any account. These Frights, which weaken the Mind, are likewise of very dangerous consequence to the Body, and amongst a great Number of Children affected with the Epilepsy, there are few who do not owe this shocking Disease to some Fright or other which they have received in their Infancy. Not to mention Hobgoblins, Ghosts, Witches, and the like, which they every day talk of to Children, or at least while they are present, which is as bad; what shall we say of that Fear of Thunder, which they are at such pains to impose upon their Minds? A Fear which they are never able to get the better of, and which makes them commit a thousand Extravagancies

\* *Aristot. Ethic.*

† *Semper et infirmi est animi, exiguique voluptas.*  
*Ultio - - Juv. Sat. 13.*

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vagancies, especially the Fair Sex. What a terrible Impression must it make upon a young Girl, when she sees her Nurse, Keeper, Governess, and even her Mother, creep out of the way in time of Thunder ?

To prevent or remove this dangerous Fear in Children, you should frequently tell them, that Thunder is very good for the Fruits of the Earth, and makes Grapes, Apples, &c. come in great plenty ; which is very true, and besides is the best way to reconcile them to it.

You should tell them too, that the Reason why so many People pray in the time of Thunder, and why they ring the Church-Bells then, is to thank God for sending it.

TAKE care besides never to let them hear that the Thunder has broke any where ; and let none of your Servants, nor any other body, foolishly tell them any Stories upon that Subject.

THIS is the way you ought to manage Children in these cases, instead of delivering them up to those terrible Frights, which make a bad Impression both upon the Mind and Body.

IF I should enter upon a Detail here of particular Stories, which are more proper for Conversation than for Writing, I could relate many Instances of the Misery which a great many Children suffer, by being inconsiderately exposed to those cruel Fears.

I SHALL conclude all that I have hitherto said upon Nurses, by adding, that they do a great deal of hurt to Children, and consequently to Mankind, (which they never consider)  
both

## *The* CONCLUSION. 211

both with respect to their Bodies, Minds, and Manners, three essential Evils, and very hard to correct, especially the two last ; but a little Vigilance in the Parents, with regard to the Nurses, Keepers, and Governesses, with whom they trust their Children, would easily prevent them.

THE END.





A

# T H E S I S

Defended before the COLLEGE of  
PHYSICIANS in *Paris*, the fourth  
Day of *March*, 1723. and the  
twenty-third of *March*, 1741. Dr.  
ANDRY, Reader, Professor, and  
Censor Royal of the same Faculty,  
being at that time President, *viz.*

*Whether moderate Exercise is not the  
best Preserver of Health?*

I.

OF all the Methods proper for preserving  
Health, and for preventing, and even  
curing a great number of Diseases, there  
is none equal to moderate Exercise. It at the  
same time rouses the natural Heat, dissipates  
the superfluous Humours, corrects those that  
are acrid, gives Agility to the Muscles,  
strengthens the Nerves and Joints, opens the  
Pores, and assists the Perspiration. Hence the  
whole

Book 4. *A THESIS defended, &c.* 213

whole Body must be strengthened, the Senses rendered quicker, Respiration more free, the Heart strong and vigorous, and the chylopoëtick *Viscera* perform their Offices more readily.

WANT of Exercise, on the contrary, makes the Body indolent; for thereby the animal Spirits, which are the chief Instruments of Motion, become quite unactive, and the whole nervous System is rendered torpid. Besides, the Blood is not driven with sufficient Force through the capillary Arteries, but stagnating there, produces Obstructions. Want of Motion in a manner extinguishes the natural Heat, which, on the other hand, moderate Exercise diffuses through all the Parts of the Body; as appears from that lively, florid Complexion which it occasions. In People who want Exercise, a Mass of viscid Humours is accumulated, whence proceeds the Rheumatism, Apoplexy, Palsey, Stone, Gout, Catarrh in all its shapes, and a number of other Diseases too tedious here to mention.

II.

EXERCISE is much more effectual than Medicines for the Preservation of Health: It is delightful and pleasing, more certain in its Effects, and does immediate service both to the Solids and Fluids; whereas Medicines are unpleasant, of more doubtful Consequences, for the most part exert their Force entirely upon the Fluids; and, before they can reach the Blood, are so changed, that in a great measure they lose their Virtues.

BESIDES,



BESIDES, Exercise is a thing that may always be come at, and there is nothing conduces so much to the preserving and confirming of Health. Do you want that a Woman with child should have a happy Delivery? There is nothing better for this purpose than walking a good deal, about the fifth, sixth and seventh Months of Pregnancy. Would you dispose a Child to sleep, and ease those Pains with which they are commonly troubled? There is nothing more effectual for this than rocking him in the Cradle. Thus grown People in some Countries are rocked in Hammocks, which, by their gentle Motion, quicken the languid Circulation, and are of great service to People who are recovering from any tedious Illness. Would you prevent or cure the Rickets? What is properer for this, than to put the Child who is threatened with that Disease into a Swing, fastened about his Breast and Neck, and so moved backwards and forwards as often as you please? For by this Motion frequently repeated, the Ligaments of the Joints are relaxed and distended, and this is considerably assisted by those Springs which the Child gives for Joy of being thus swung; for his Spine, Arms and Legs are by these Boundings put upon the stretch. Would you foment the natural Heat of the Body in robust grown People, diminish the Redundancy of the Fluids, assist the Concoction of the crude Humours, and the Digestion of the Aliments? The best way to attain these Purposes is by Hunting and Shooting. Would you strengthen the Tone of the Stomach, and in short the whole Body? This is to be done by  
Riding

Riding and Dancing, which last Exercise both strengthens the Legs and Feet, and renders their Joints more flexible. It is extremely agreeable, and at the same time greatly conduces to Health, makes the Body quick and active, the Mind chearful, the Complexion lively, and gives the Face and whole Body a graceful Air and Mein. But here we only talk of those Dances which are graceful, and not of those lascivious Gestures which are practised by Strollers and Stage-Dancers, but do not become Persons of a liberal Education. Would you render the Body strong, and fit to endure Hardships, strengthen the vital Actions, and reduce the Habit when it is too corpulent? There is nothing better for producing these Effects than the Hand-ball, Mallet, Foot-ball, and Tennis. Playing at the Hand-ball puts the whole Body in motion. The Mallet again, as it obliges those who play at it to run, is not only good for strengthening the Arms, Back, Legs and Feet, but it likewise gives an Agility to all the Joints of the Body. The Foot-ball does the same; and as to Fencing, there is no Exercise where the Joints are moved with greater Force and Quickness, especially those of the Arms and Legs, and consequently there is none more proper for strengthening those Parts. The Nine-Pins of both kinds, both the larger and lesser, are also of service here; but with this difference, that only the larger ones can be of use to strong People. Do you want to strengthen your right Arm and Shoulder, and Toes? The best thing you can do for this, is, to play at Billiards.

THESE

THESE, and other Exercises of the same kind, must certainly have a great effect in preventing a vast number of Diseases, and strengthening the Body. Nor must we here omit the more violent Labours of Peasants, Sailors, and Porters, such as Plowing, Digging, Pruning, Rowing, and carrying of Burthens, which sufficiently demonstrate the Usefulness of Exercise: For if labouring People have strong Nerves, brawny Limbs, and are not subject to the Gout, and other Diseases incident to the Rich, it is owing to their constant and unwearied Labour.

## III.

THE greater Strength of the right Hand, in comparison with the left, shows the Effects of Exercise; for this can be owing to nothing but our using the former more frequently than the latter. Nor can it be objected, that because the right Eye and Foot are stronger than the left, though they are not subject to more Exercise; therefore it is not owing to the above Cause that the right Hand is strongest: for the animal Spirits being determined in greater quantity towards the right Hand, must consequently flow in greater plenty to all the right Side, and therefore the whole right Side must be stronger than the left. There are some Countries where the Children are accustomed from their Infancy to exercise the left Hand more than the right, and accordingly they have the left Hand stronger than the other.

IN

IN People who have had the right Hand amputated, the left becomes stronger than it was before, and they can write, draw, and sew very well with it ; which can be owing to no other Cause than their exercising it more frequently. You see what a Stiffness the Limbs contract from being long kept in the same posture, as in Fractures, Luxations, Inflammations, &c. where they are allowed no Motion for several Days ; what a long time does it take before they can move freely again ? Some People, who keep their Arm bended for a great many days after Bleeding, out of an idle Fear, lest the Orifice should burst open again, are scarce able to stretch it out afterwards, when they want to make use of it.

A FURTHER Proof of the good Effects of Exercise upon Health, you may see in some, who while they lived at ease upon their Income, without any Disquiet or Business, were melancholy, pale, and perpetually ailing ; but happening afterwards to be engaged in a Law-Suit, which obliged them to stir about amongst Judges and Lawyers, and frequent the Courts of Justice, have at last recovered a perfect State of Health.

You see a great many delicate young Girls taken into the Hospitals to do the most slavish Work there, who by being daily employed in pretty hard Labour, become so strong and healthy, that you would scarce take them to be the same Persons.

WHAT a confirmed State of Health do most Physicians enjoy, who are almost constantly hurrying from one Place to another. Consider the Situation of those particularly, who have

submitted to all Toils and Dangers in attending Patients infected with the Plague; without using any Preservative against it themselves, except Exercise and Courage. You have several late Instances of this in the Physicians of *Marseilles, Aix, Toulon, Marvejols* and *Cannourgue*, when the Plague raged in those Parts. Besides, Exercise, by diverting the Mind from the Thoughts of Danger, diminishes that Fear, which is such an Enemy to the Perspiration, and consequently to Life itself. And in this respect it has still a greater effect upon Physicians, because they know very well that the Plague is most violent in those who are Slaves to their Passions, especially to Fear; and they themselves are not apt to embrace the vulgar Error, that it is impossible for People to escape the Plague, who come near those that are ill of it, or only touch their Clothes.

LASTLY, How conducive Exercise is to Health, appears from the good Effects of it, when accompanied with the use of mineral Waters; for those Effects are so considerable, that it is often a Doubt, whether the frequent Cures performed by the use of those Waters, is more owing to them, or to the Exercise. It is plain that for the most part they are of no service, nay frequently hurtful, unless they are assisted by walking.

#### IV.

BY Walking, the whole Body is put into motion, and hence it is not only of service to the lower Extremities, but it clears the Lungs, strengthens the Stomach, and hinders the Aliments



ments to grow four in it ; cures Catarrhs, disperses Wind in the Bowels, brings down the Gravel from the Kidneys, and eases the Brain. Exercise is good in both Sexes, and in every Stage of Life, but especially in Childhood and Old Age : For old People, upon account of the declining Heat of the Body, and Children, from that Heat being as yet weak, and only beginning to glow, are loaded with crude Humours, which, if they are not sent off by the Skin, or some other natural Emunctory, by the means of proper Exercise, produce a great many Diseases, and especially in Children the King's Evil, and Epilepsy ; which are owing to a viscid Phlegm, as Experience demonstrates. Parents therefore ought to take care that their Children exercise themselves with walking ; and, if their Circumstances allow, with riding and hunting, lest those Juices which ought to nourish the Body become morbid.

THE properest Exercises for Men of Fortune, when they are young, are fencing, riding, both the great Horse and Courser, Wrestling, and other warlike Exercises, which are of use both to preserve and confirm the Health, and render them fitter for enduring the Fatigues of War, upon occasion.

BUT Children, as they have not Strength to bear such violent Exercises, must be allowed to divert themselves by playing with their Companions, which conduces greatly both to their Health, Growth and Shape. You must direct them however in the Choice of those Diversions ; because some of them occasion a Giddiness, disturb the Brain, and hurt the

Sight ; as, for example, turning round for a good while together, which is common amongst Children, or swinging them up and down upon a Rope fastened to a couple of Trees or Posts. But you may allow them to play at Hide and Seek, Blind-man's-buff, the Top, Whirly-gigg, Shittle-cock, and the like ; as also to ride upon a Stick, beat the Drum, &c.

THE Top which Children scourge with a Whip makes their Legs and Arms pliable ; and the Gigg which they throw upon the Ground, by the means of a Thong which is wrapped about it, has the same effect, but is a more gentle Exercise. In playing at Shittle-cock the Body is put into a great many various Postures, which contribute very much to give sufficient Agility to the Limbs, and a brisk Motion to the Fluids.

## V.

EXERCISE then is extremely useful in every Period of Life, for preserving and restoring Health ; nor can it be objected, that a great many Men and Women, who are confined to Monasteries, keep their Health very well, and live to a great Age, though they scarce use any Exercise : For, besides that the most part of Monasteries have Gardens belonging to them, where the Monks or Nuns are allowed to walk, and there are certain Orders of Monks who have certain Days in which they are at liberty to go abroad ; almost all who live in Monasteries apply to some Business or other, which tends to the Exercise of the Body.

Thus

Thus the *Carthusians*, for example, have each of them little Gardens which they cultivate; and besides, a great many of them employ themselves in some handicraft Business, as in turning, joining, making of Baskets, and the like. But we must not forget the chief Exercise amongst the Monks, *viz.* Singing. In Singing, the Muscles about the Mouth and Throat are put in action, and by their frequent Contractions the Humours are made to move more quickly through the neighbouring Vessels, and this Motion is communicated to the remotest Fluids. Reading, and Talking aloud may likewise be numbered amongst the best kinds of Exercise. By the Voice the animal Spirits are all put into motion, not superficially, nor in the Surface of the Body alone, as happens in Friction, which however is very conducive to Health; but in the very Fountain from whence they rise, and the Viscera. This is the Reason why Monks and Nuns, though they do not seem to use much Exercise, yet live very healthy, by exercising their Voices Day and Night in singing of Hymns, and by this means supplying the want of other Exercise. By the Impulse of the Voice, the animal Spirits are made to flow more quickly through the Nerves; and the Air being put into a commotion by the Vibrations of the Voice, communicates the Effects of that Motion both to the Solids and Fluids; hence the Humours are concocted and attenuated, and the Perspiration promoted, which Effects are not all to be obtained by Diaphoreticks.

SINGING and Speaking have such great Effects in exercising the Body, that perhaps the Reason why Women do not stand so much in need of other Exercise as Men, is because they are more loquacious ; and this shows the surprizing Care and Foresight of Nature. Declaiming is likewise a very wholesome Exercise, and is more conducive to the Health of some Clergymen and Lawyers than can be well expressed. The Crying and Bawling of Children are also of great service in purging the Brain, and assisting the Growth of the whole Body. And here I must mention the Custom of the *Indians*, who, because their Children almost never cry nor shed Tears, sometimes sting them with Nettles, on purpose to set them a crying ; and the Reason they give for it, is, that they do it to make their Children healthy and long-lived.

*ASCLEPIADES* and *Erasistratus* have boldly condemned all kinds of Exercise, as not only of no advantage, but even prejudicial to the Health, and recommended Rest as the chief Preserver of it ; but they were certainly very much mistaken in this point. Rest to be sure deserves its own Share of Praise ; it restores the animal Spirits, eases the Limbs when fatigued with too much Labour, and is necessary in the Cure of a great many Diseases ; but whoever concludes from hence, that People ought always to rest, is certainly very much mistaken. It is much easier to exceed in Rest than in Labour, and although Pleurisies are said to be produced by Exercise ; yet Experience plainly shows us, that they are more frequently owing to a sudden Change  
from

from Exercise to Rest. It is needless to object, that Exercise wears the Body ; that is certainly true : but then you must remember that the human Body is like Iron, which wears by being used ; but if not used, is soon consumed with Rust. In the same manner you see Men are worn by Exercise ; but if they do not use Exercise, they suffer more hurt from Rest and Indolence than if they did use it. One of the slighter Effects of the want of Exercise, is an Immobility of the Joints, and it is easily accounted for from Anatomy. In the middle of the Joints is contained a whitish, viscid, glutinous Humour, commonly called the Liquor of the Joints, which flows out when any Abscess happens in those Parts ; and is so necessary towards lubricating them, and preserving their Motion, that some Surgeons taking it to be a purulent Matter, and therefore drying it up, have thereby deprived the Joint of Motion. This Humour, if it is separated in too great a quantity, or is too viscid or concreted, hurts the Joints in their Motion, and produces a Weight, Stiffness, and sometimes a violent Pain in the Parts. But there is nothing favours this Exuberance, Viscidity, or Concretion, more than Rest, and therefore nothing is more hurtful both to the Motion and Lubricity of the Joints. Exercise then is the best Preservative of Health, provided it be rightly-suited to the Age, Sex, and Constitution, as likewise that it be used at proper times, and duly continued ; which two last Conditions, not to mention the rest, you may judge to be right observed, 1. If as to the proper Time, you do not use Exercise



till the Bladder and Intestines have first been emptied, nor immediately after eating. 2. If in the Summer you use it about the rising, and after the setting of the Sun; in the Spring and Autumn, about two Hours after the Sun rises; and in the Winter, about Noon.

THERE are some who advise you to abstain from Exercise the first Day of *May*, and the last of *September* and *April*, as a thing extremely hurtful upon those Days: But this Advice is as foolish as that of the *Schola Salernitana*, which bids you avoid Bleeding, and eating of Goose on the above-mentioned Days, as you would shun a Hydra; for that is the Expression.

THERE were two female Members of that School, who are said to have made a great figure, and to have writ some very learned Books. It is very probable that they were the Authors of that Book, intitled the *Schola Salernitana*, which it would be unjust to ascribe to Physicians who understood their Business.

As to the Time that Exercise ought to be continued, it is proper to leave off when the Muscles begin to swell, the Breathing becomes difficult, the Colour of the Skin grows red, and the Body sweats, and is fatigued. But you must take care not to rest all at once after Exercise.

THERE are a great many Men who are obliged to labour constantly for their Bread, and consequently have it not in their power to submit to these Rules: but the most part of those do not suffer from the Neglect of them; nay, on the contrary, their hard Labour

bour is of such service to them, that if they happen to increase their Fortune so as to live without working, they frequently lose their Health for it. In this we ought to admire the amazing Clemency of Divine Justice, which, in chastizing Man for his Sins, has condemned him to such a Punishment as conduces the most to preserve his Health.

To conclude ; Exercise is so useful and necessary, that not only Man, but the most unactive and indolent of the brute Creation ; nay, even Plants themselves, cannot thrive without it. The humble Violet, as well as the lofty Oak, loves to be agitated by the Winds.





## QUÆSTIO MEDICA,

*Cardinalitiis Disputationibus manè discussa, in Scholis Medicorum, die 4 Martii 1723, & 23 Martii 1741. Præfide M. NICOLAO ANDRY, Doctore Medico, Lectore ac Professore Regio, nec non Librorum Censore.*

*An præcipua Valetudinis tutela Exercitatio?*

**I**N iis omnibus quæ ad bonam integramque corporis constitutionem tuendam, plurimosque ejusdem languoris præcavendos ac propul-  
*Jos. Quercetani Diate- tico. Poly- histor.* sandos conferre maximè valent, primum sibi locum vendicat exercitatio. Est enim hæc caloris innati suscitatrix, exuperantium humorum castigatrix, corruptorum emendatrix, agilitatis ac promptitudinis artuum parens legitima, nervis ac juncturis roborandis idoneum auxilium, nec non præstantissima apertionis pororum ac meatuum causa : unde sit ut singulæ corporis partes firmentur, instaurenturæ

starentur, omnium sensuum munera obeantur alacrius; liberior evadit aëris inspiratio, & exspiratio, cordis vigor ac robur conservetur, partes quoque nutritioni inservientes alimenta melius concoquant, assimulent; eorumque residuum citius eliminent.

SEGNITIES corpus habitat; ob nimiam enim, & diuturnam quietem, spiritus animales motuum opifices situm ferè contrahunt, ac nervosum genus torporem quandam induit. Sanguis interea non ritè progreditur usque ad extremos & minimos arteriarum ramulos, sed obstructions fiunt, & cruor ab infarciēte materia interclusus ab ejusdem compedibus sese expedire vix potest. Nativus denique calor quasi sepultus jacet, quem è contra moderatus corporis motus diffundit in omnes partes, unde corporis habitus, suffuso colore, floridus apparet post exercitium. In desidiosis, lentorum humorum apparatus aggeritur, Rheumatismos, Apoplexias, *Fernel. Pathol. lib. I. cap. 6.* Paralyfes, Calculos, Arthritides, aliosque quos hic recensere longum foret, morbos misere procreans, in quibus omnigena se prodit catarrhorum cohors.

II.

AD valetudinis tutelam, nec tot, nec tanta speres à medicamentis, quot & quanta ab exercitio: Hoc gratum & jucundum, ingrata illa; hoc efficacissimum, illa dubii eventus; hoc partes cùm solidas, tùm fluidas immediatè juvat; illa in fluidas duntaxat vim suam ut plurimum exerunt, & antequàm ad sanguinem pervenerint,

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pervenerint, ita immutantur, ut vim illam magnâ ex parte amittant.

EXERCITATIO prætereà ubique præsto est, nihilque ferè est adjunctamenti & præsidii, quod ab eâ expectare sanitas non possit; Vis felicem partum prægnanti conciliare? Quid in hunc finem paulò validiore ambulatione utiliùs; dummodo mediis gestationis mensibus instituat-ur? Vis infanti somnum accersere, ejusque consuetos dolores lenire? Quid efficacius quàm ipsius agitatio in cunis? Quin & adultis eadem quoque est quibusdamque in regionibus lectu-  
lorum pensilium ratio; qui blando suo motu, debitum sanguinis circuitum restituunt, iisque qui à diuturnis morbis convalescunt, apprime conveniunt. Vis rachitidem præcavere, quin & curare? Quid aptius excogitatum est quàm infantem, certis quibusdam fasciis caput & pectus circum-amplexantibus, ac infra axillas & mentum religatis, perque ansulas binas, alteram à dextro latere, à sinistro alteram dispositas, brachiorum exitum sinentibus, iisque ad laquearia longiori fune, seu duplici, seu quadruplici connexis, suspensum tenere, multiplicique itu & reditu, leniter librare? Hâc namque oscillatione identidem repetitâ relaxantur & distenduntur teneri corporis ligamenta, cui operi adimplendo non mediocriter conducunt varii illi motus quos, præ gaudia, edit infans, dum sic agitâri se, exultat. His enim membrorum subsultibus, spina, brachia, & crura in longum porrigi coguntur. Vis in robustis adultorum corporibus nativum calorem excitare, luxuriantes succos minuere, crudorum humorum coctionem adjuvare, conditiora reddere cibaria? Id insigniter præstat venatio & aucupium.



aucupium. Vis stomachi languentis tonum firmare, caput & truncum dirigere, extremosque artus? Id præstat equitatio & saltatio. Hæc certè crura & pedes roborat, reddetque flexiliora. Utile profectò ac gratum exercitii genus; corpus agile & promptum efficit, mentem exhilarat, vividum colorem conciliat, vultum & reliquum corporis habitum ad decentem & concinnam speciem efformat; verùm illas tantùm saltationem choreasque commendamus, quæ licitæ sunt, non eas quæ fines honestatis transiliunt, circulatoribusque potius, quàm hominibus liberali ingenio natis, conveniunt. Vis corpus ad validiores labores sustinendos habile reddere, vitales actiones roborare, habitumque crassum & obesum extenuare? Id præstat sive majoris, sive minoris pilæ ludus; præstat & pilæ malleus; qui postremus cum adjunctam habeat ambulationem, non solum firmandis, dorso & cruribus aptissimus est, sed & totius corporis mobilitati procurandæ: Præstat & folliculus, sive pilæ inanis ludus, tum majoris quæ ex corio, tum minoris, quæ ex scroto taurino, æris intrusione inflato, conficitur; quâ exercitatione crura non solum brachiaque potissimùm, sed currendo tota corporis moles roboratur: Præstat insigniter Hoplomachia, seu digladiatio quæ fit instrumentis ferreis, ensis speciem referentibus, sed obtusis, bovinâque lanugine in acumine vestitis; præstat & trunculorum ludus propter scilicet celerem incessum, brachii utriusque agitationem, & variam in varias partes corporis complicationem; præstat etiam globulorum sive curtorum, ut dicitur, sive longorum lusus, hoc tamen discrimine, quod longorum, robustiores luso-

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res juvet. Vis humerum brachiumque dextrum, atque pedum summos digitos obfirmare? Id præstat ludus tudicularis.

HARUM aliarumque id genus exercitationum maxima certè vis est ad innumeras ægritudines avertendas, corporique vires addendas. Nec verò hic prætereunda exercitia fortiora, quæ rusticorum sunt & plebeiorum, ut fodere, remigare, arare, vites putare, onera portare, quibus laboribus abundè demonstratur quanta sit exercitii vis & præstantia. Rustici enim si duros habent nervos, lacertos fortes, nec arthritidi aliisque morbis, divitum domos obsidentibus, obnoxii sunt, id facit labor diuturnus, ne dicam improbus.

## III.

QUANTÆ sint exercitii dotes probat insuper dextera manus præstantia. Hinc enim unde robur quo valet, nisi à frequentiori & fortiori cui assuefacta est exercitio? Neque dicas pedum oculumve dextrum, sinistris tamen fortiores, licet non majori exercitio gaudeant, palam ostendere dextræ manus robur à frequentiori & validiori quod experta est exercitio, nullatenus oriri: Pes enim dexter, oculusque dexter, manus dextræ privilegio fruantur, necesse est; propterea quod qui in dextrum latus magnâ copiâ feruntur spiritus, ad dextræ manûs officia fortiora obeundæ, in cæteras etiam ejusdem lateris partes præ suâ luxurie fluant, apportet, indeque vis major his partibus accedat. Gentes sunt quibus mos est sinistram manum ab infantiâ exercere ut cæteris gentibus dextram; nutricesque hos apud populos, cavere ne recens nati alterâ quam

quam finistrâ accipiant quæ offeruntur, cætera-  
que faciant quæ apud nos dextrâ fieri solent;  
hos autem apud populos sinistra est fortior  
dextrâ quam ideò imbellem manum vocant.

QUIBUS brachium dextrum amputatum est,  
sinistrum fortius evadit, quàm erat antea,  
iique sinistra manû scribunt, pingunt, suunt,  
dexterrimè; quæ vis & dexteritas non nisi  
frequentiori quo tunc movetur pars exercitio,  
referri debet accepta. Attende præterea ad  
inertiam illam quam contrahunt nimio quiete  
partes, cum ob morbi cujusdam, ut fracturæ,  
luxationis, inflammationis curationem, ab om-  
ni motu per plures dies abstinent; postquam  
enim diu quieverunt, vix pristini motus liber-  
tatem recuperare possunt. Quidam inani metu  
perculsi, ne post plures dies à phlebotomiâ  
celebratâ, sanguis erumpat è venâ, brachium  
per plures hebdomadas reclinatum tenent, hi  
cum tandem illud educere tentant, haud va-  
lent.

QUANTUM valetudini tuendæ conducat ex-  
ercitatio, magis ut assequamur, in illos homi-  
nes oculos conjiciamus, qui desiderem vitam  
dum agerent, sine lite, ullove negotio, suis re-  
ditibus placidè viventes, tunc melancholici, de-  
colores, & innumeris ægritudinibus obnoxii e-  
rant; at ex quo litibus pro rerum suarum de-  
fensione occupantur, Judices & Patronos in-  
visunt, Forum frequentant, integrâ tandem va-  
letudine potiuntur.

SUNT etiam delicatulæ virgines, quæ in va-  
lentioribus Nosocomiorum laboribus, quibus  
quotidie exercentur, fortem & robustam vale-  
tudinem acquirunt, ut singularem inde omni-  
bus pariant admirationem.

ATTENDE

ATTENDE etiam quàm prosperâ valetudine utantur plerique Medici, euntes atque redeuntes, ascendentes, & descendentes, ac semper ifantes. In eos præcipuè animum converte, qui ægrorum peste infectorum curationi operam navarunt, nullis laboribus parcendo : cui tandem Prophylactico à tanti mali insidiis suam evasionem deberi putas, nisi exercitio, cum summâ tamen animi fortitudine conjuncto ? Hujus rei testes sint nupera pestis Massiliensis, Aquensis, Telonenfis, Mariologiensis, Canonicensis, oppugnatores Medici. Ea est præterea exercitii vis, ut mentem à periculi imagine avertendo, formidinem minuat, qui transpirationis adeoque vitæ hostis est infensissimus ; Medicis verò hanc formidinem eò magis minuit, quòd apprimè callent in eos crudeliùs sævire pestem, qui animi motibus, ac imprimis terrori imperare nesciunt, utpote ab errore vulgi longe distantes, existimantis pestem iis inevitabilem qui peste infectos, aut eorum vestes, aliaque similia tetigerint.

SALUBREM denique exercitii vim fateare, quæ optatos aquarum mineralium affectus tantopere promovet, ut ambiguum relinquatur num exercitatione potiùs quàm his aquis referre debeat accepta tot ab ægris sanitas. Constat enim nullius ut plurimum esse adjutamenti, quin & sæpe numero noxias evadere has aquas, nisi *ambulatione* adjuventur.

IV.

EST autem ambulatio quam mox nominavimus, exercitium moderatum ex crurum motu & quiete compositum, cui inferviunt femoris, poplitis, tali, & digitorum ad pedem pertinentium articuli; adeoque corpori salubriter exercendo maximè congruum, cum hæ partes moveri sine totius corporis agitatione non possint; unde fit, ut non solum inferiores partes juvet, sed & thoracem expurget, ventriculum roboret, contenta in eo alimenta ne acefcant impedit, distillationes capitis amoveat, flatus omnes discutiet, arenulas è renibus disturbet, trementia membra firmet, cerebrum levet: Exercitatio certè omni sexui, naturæ, & ætati conveniens, præcipuè tamen pueris & senibus aptissima; namque senes, ob declinantem colorem, & pueri ob nimis recentem, vitiosis humorum cruditatibus scatent, quas nisi per poros cutis, aut alias à naturâ institutas vias, eliminet exercitatio quædam his ætatibus conveniens, certè multorum morborum præda fiunt, quales sunt imprimis apud pueros, scrophulæ, & epilepsiæ quas non nisi lentescantis pituitæ foetus esse frequens experientia docet. Moneantur ergo parentes, ut natos ambulationibus exercere curent; & si fortuna sinat, venerationibus & equitationibus, ne, qui in corporis incrementum abire debent succi, vertantur in succos pravos.

*Petr. Gont.  
Exercit. Hy-  
giaft.*

OMNIUM autem utilissima juvenibus nobilibus exercitatio, arma subinde capeffere, equum informare, ac ritè agitare; in arenam cursoriam



cursoriam descendere, pugnas ludicras instituere, & alia exercitia ad armorum tractationem spectantia, ut congruis exercitationibus bonam corporis valetudinem adipiscantur, eam servant adeptam, alacrioresque inde ac aptiores ad omnes bellorum labores perferendo evadant, cùm occasio se dederit.

PUEROS verò infantes quibus ob ætatis teneritudinem, exercitia duriora non competunt, finantur ludis puerilibus cum aliis pueris indulgere. Hi certè ludi pueriles ad mollia membra efformanda, & omnium viscerum atque artuum explicationem promovendam, aptissimi sunt.

LUDORUM puerilium delectus tamen est habendus, quidam enim vertiginem inducunt, cerebrum turbant, visui officiunt, ut *v. g.* in gyrum verti, quod pueris familiare, item funibus de ligno arboreve altrin secus religatis in altum jactari. At finas pueros apoclidra scintâ, ascoliasmo, myindâ, trocho, turbine, glande pennatâ, aliisque quibusdam ludis delectari, quinetiam in arundine longâ equitare, tympanum lateri appensum pulsare.

TURBO quem sub torto verberare volitantem pueri magno in gyro exercent, crura & brachia flexilia efficit; idem sed lenius præstat trochus, quem circumrotulo funiculo illi projiciunt, ut diutiùs apice ferreo quo acuitur, vertatur in gyrum. Glandis pennatæ lusu, corpus quandoque varias in partes flecti cogitur, quod membrorum solertiæ & agilitati, torpidisque humoribus, si qui adsint, fuscitandis, non mediocriter conducit.

V.

SINGULIS itaque ætatibus ad sanitatem tuendam, refocillandamve confert exerceri: neque ad eximias exercitationis dotes verbis elevandas, objicias quamplurimos viros, virginesque intrâ monasteriorum claustra vitam degentes, nihilominus bene valere, & ad plures annos vitam producere, licet ab omni ferè exercitio abstineant. Præterquam enim quod in plerisque Monasteriis horti sunt ubi licet ambulare, quibusdamque Monachorum ordinibus statuti sunt dies, quibus per rura expatiari fas est, omnes ferè qui in Monasteriis conclusi vivunt, operibus quibusdam student corpori exercendo idoneis, ut *v. g.* Carthusiani, quorum singuli hortulos habent quos colunt, multis præterea artibus operam navant, ut arti tornatili, minuto-lignariæ, viminis in corbularum & canistra effingendi & contenendi, aliisque id genus. At, quod prætermitti non debet magna apud Monachos exercitatio est choro. Cantu siquidem mirè moventur muscoli oris, partiumque adjacentium, & ob frequentem quam subeunt hæ partes contractionem, liquorum transcolatio, expressio, & circuitus facilius absolvuntur; deincepsque liquida omnia vel remotissima celerius ad motum cientur. Quin & librorum lectio quæ altiori voce fit, & omnis loquela paululum elata inter optima exercitationum genera recenseri debet. Voce agitantur spiritus non leviter, nec in superficie corporis, ut frictione fit, quæ tamen sanitati tuendæ adeò confert,

*Georgius Bagliv.  
Joseph. Quercet.*

fert, sed velut in ipso fonte, in ipsis visceribus; id causæ est cur Monachi conclusi, & claustrales Virgines, quamvis non multo uti videantur exercitio, vitam tamen salubrem ducunt, diu scilicet noctuque vocem exercentes in canendis Deo precibus, hoc vocis exercitio corporis motum pensantes. Certè spiritus à voce impulsus, nervorum, fibrillarumque tubulos faciliùs subeunt, & aër ab organorum vocalium impulsu commotus, ferit & spirituum, & humorum, & membranarum systema; hinc debita in humoribus fermentatio, & exaltatio; hinc fluiditatis conservatio, & transpirationis promotio, quæ omnia remediorum diaphoreticorum ope obtineri ne quidem possunt.

TANTO denique est vocis & loquelæ in exercendo corpore præstantia, ut id fortassè causæ sit, cur scæminæ non tanto aliàs exercitio indigeant, quanto indigent viri, quoniam scilicet sunt illæ viris loquaciores. Quà in re providam naturam mirere. Salubris quoque est declamatio, neque dici satis potest, quantum concionatoribus quibusdam & causidicis proffit ad bonam valetudinem. Quin vociferationis & ploratus infantum multum conferunt ad cerebri excrementa repurganda, totiusque corporis incrementum adjuvandum; neque hîc Indorum mos prætereundus, qui, quoniam infantes nunquam ferè apud eos lachrymantur & plorant, urticis quandoque tenella corpora pungunt ut clamitent, ejulent, vociferentur; cujus instituti causam cuilibet sciscitanti non aliam produnt, quàm natorum suorum valetudinem & longævitatem procurandam.

*Christian. War-*  
*litz. Scrutin.*

*Lachrym. Medi-*  
*co-sacrum.*

OMNEM exercitationis usum tanquam inutilem sanitati servandæ, quin & exitiosam damnare ausi sunt Asclepiades & Erasistratus, quietem verò tanquam præcipuum valetudinis tutamen commendare; at certè hâc in re sunt non mediocriter hallucinati: sua quidem laus est quieti spiritus reficit, membra labore nimio fessâ levat, & ad plurimorum morborum curationem necessaria est; at ideo semper esse quiescendum qui assereret, magno in errore versaretur. Longè facilior quietus quàm laboris excessus; atque si pleuritides exercitio contrahi dicuntur, has tamen non tam exercitio quàm subitæ quieti tribuendas esse testatur experientia: minimè verò opponas exercitio corpus conteri, id quidem verum est, at corpus humanum uti ferrum esse memineris, hoc si exerceas conteritur; si non exerceas, rubigine inficitur, & absumitur. Eâdem ratione hominis exercitio videmus conteri, si verò non exerceantur, inertîâ ac torpore plus detrimenti patiuntur quàm si exercerentur. Cujus detrimenti levior noxa articulorum impotentia est ad motum. Nec mirum id esse ipsâ vel magis obvia sensibus anatomia demonstrat: in spatio quo ossium extrema sibi articulantur, humor continetur albicans, tenax & glutinosus articulorum humor vulgò dictus, ex apertis abscessibus circa articulos abortis effluere solitus, & ad motum partis quàm lubricat ita necessarius, ut Chirurgi quidam ignari purulentam materiam hanc esse existimantes, & summo studio vacuantes, unâ cum humore motum parti adimunt; humor autem hîc si præter naturam se habeat motum articuli lædit, maximè si sit vel copiosior quàm par est, vel viscidior, vel concretionem

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cretionem quandam adeptus, unde tunc in parte gravitas, torpor, quin & aliquando sævus dolor & cruciatus exoritur. At nihil magis huic exuperantiæ visciditati, concretioni præternaturali favet, quàm nimia quies, adeoque nihil est quod articulorum lubricitati & mobilitati adversatur magis.

PRÆCIPUA igitur est sanitatis tutela exercitatio, modo pro variâ ætatis, indolis, & sexûs ratione temperetur, huicque accedat temporum opportunitas, necnon congrua ipsiusmet exercitii mensura, quæ duo postrema, ut de reliquis taceamus, ritè habentur. 1. Si quantum ad tempus attinet, corpus non exerceatur nisi exoneratâ prius alvo & vesicâ, neque statim à pastu. 2. Si æstate exercitatio fiat in solis exortu, & post occasum; vere & autumnno, duabus circiter horis ab orto sole; hyeme circâ meridiem.

QUIDAM sunt qui ab exercitationibus jubent abstinere primâ die Maii & postremâ Septembris, item postremâ Septembris & Aprilis, prout tunc maximè nocuis, quod præceptum sanæ menti non minùs adversatur, quàm illud

*Lommii Comment. in Cels. Epist. nuncupat.*

*Scholæ, nescio cujus, Salernitanæ, nunquam verò satis contemnendæ, quo Phlebotomia etiam his diebus interdicitur, prout sanitati Hydræ in modum, tunc adversa,*

quin & anserina caro.

*Schol. Salern. Cap. I. Frotsa & Rebecca-Guarna.*

FOEMINÆ duæ in Facultate Medicâ Salernitanâ feruntur maximè floruisse, librosque parturiisse doctissimos; his fortè Doctoribus scæminis, hoc opus Scholæ Salernitanæ



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nitanae titulo insignitum tribuere æquum est, quod viris Medicis adscribere injuriosum foret.

MENSURAM verò exercitii quod spectat, hæc ritè habebitur, si exercitii finis fiat cum musculi jam intumescunt, respiratio difficilis efficitur, cutis rubro colore & vivido perfundi cœpta est, corpus sudore diffluit, lassitudo suboritur; sed ita fiat hic finis, ut ab exercitio statim & subito non quiescas.

HIS legibus parere non possunt homines innumeri, qui victum labore quærentes, ferè semper laborare coguntur; & eorum plerique cum sint his laboribus assueti, nullum indè damnum patiuntur; quin è contra ita juvantur, ut ad meliorem fortunam si devenerint, & assiduo labori vacare desinant, ægrotent: quâ in re summam divinæ justitiæ clementiam prædicemus, quæ hominem in peccati pœnam damnando ad laborem, pœnam injunxit valetudini firmandæ tam idoneam.

CÆTERUM ea est exercitii necessitas & præstantia, ut nedum homines, dicam & brutæ animantes, gliribus non exceptis, sed & plantæ ipsæ eo diutiùs carere non possunt: humilis viola, ut & quercus altissima, ventis exerceri gaudet.

F I N I S.





A  
SUPPLEMENT  
TO THE  
ORTHOPÆDIA:  
BEING

Some OBSERVATIONS of M.  
ANDRY's upon the Animadversions  
made upon the ORTHOPÆDIA, by  
the Author of *The Observations sur  
les Ecrits Modernes*, &c.

I.

THE Author of this Paper, as well  
as of the rest which are published  
once a Week, and sometimes oftner,  
under the Title of *Observations upon modern  
Writings*, is the Abbé Desfontaines. In this  
particular one of *October* the 14th, 1741. he  
confines himself to my *Orthopædia*, which I  
did not imagine had deserved his Attention:  
But you will see by the Censure he has put  
upon

upon it, the Falsity of which I am going to expose, that he is too hasty a Critick. However, I shall follow him as close as I can. He begins with my Preface, where I gave an account of two Works, which have some relation to the *Orthopædia*; the one intitled *Pædotrophia*; or, *The Manner of suckling Infants, divided into three Books*: and the other *Callipædia*; or, *The Art of getting beautiful Children, in four Parts*. The former of these Performances is an excellent Latin Poem written by *Scevole de Sainte-Marthe*; and the latter, which is likewise a very fine Piece of Latin Poetry, has *Claude Quillet* for its Author.

M. DESFONTAINES begins his Remarks in this manner. “*Sainte-Marthe*, in his last Book, says he, recommends against the Small-pox a Plant which he calls *Ulmaria*, and which M. Andry has translated *l’Herbe d’Ormes*. I read the *Pædotrophia*, adds he, some time ago, and remember that upon consulting a Dictionary of Plants about this Word, I found that *Ulmaria* was the same with *Regina prati*, or the Queen of the Meadows. I am told that *l’Herbe d’Ormes* is altogether unknown to Botanists. But M. Andry however has enriched his Herbal with it. Besides, the *Ulmaria* is formed from *Ulmus*, because the Leaves of the former resemble those of the latter; but their Qualities are very different.”

THIS is a true Account of what M. Desfontaines here observes upon this Article; and, from what he says, would not any one who has not read the *Pædotrophia*, imagine that M. de *Sainte-Marthe* really used the Word *Ulmaria*?

ria? Nay, would not any one, who has not read the *Orthopædia*, believe that I had translated this Word l'*Herbe d'Ormes*? And that I had indeed enriched my Herbal with this Plant? But, in the first place, it is not true, that *Sainte-Marthe* makes use of the word *Ulmaria*; or that M. *Desfontaines* ever met with this Word in the *Pædotrophia*, though he says he perused the Book some time ago. In the second place, it is false that I have translated *Ulmaria*, l'*Herbe d'Ormes*.

To convince you of the Truth of this, I shall set down the original Passage of *Sainte-Marthe*, together with the *French* Translation by his Grandson, who is very well known to be a Man of great Learning; which is necessary to be remarked, as you will presently see.

“ Ne tamen interea restat quod sanguine in ipso

“ Corrupti non ejiciat natura, juvanda est

“ Auxiliis, terra alma sinu quæ divite promet

“ Plurima; teque adeò, ante omnes, quæ nomen ab ulmo

“ Herba capis, veterum priscis ignota parentum

“ Temporibus, nostri decus & nova gloria sæcli;

“ Infita quippe tuo vis admiranda liquori,

“ Sudorem elicere immundum, fœdamque, soluto

“ Corpore, contagem aerias educere in auras.

WHERE is the word *Ulmaria* that M. *Desfontaines* talks of? But let us take a View of the Translation.

“ FOR

“ FOR fear, *says he*, that Nature may not  
 “ be able to discharge any morbid Humour  
 “ that remains in the Blood, you must assist  
 “ her with such things as the Earth supplies  
 “ in abundance, and especially with the Herb  
 “ which is called *Herbe d’Ormes*, from the  
 “ Resemblance which its Leaves bear to those  
 “ of Elm. This Herb was quite unknown  
 “ to the Ancients, and the Discovery of it is  
 “ an Honour to the present Age, for its Juice  
 “ has an admirable Quality of promoting  
 “ Sweat, by opening the Pores, and carrying  
 “ off with it every thing that is noxious to  
 “ the Body.”

THIS is the Version of *Abel de Sainte-Marthe*, who you see translates into *Herbe d’Ormes*, these Words, *Quæ nomen ab Ulmo herba capis*, which are in the Original, and not *Ulmaria*; for there is no such Word there. Besides, *Scevole de Sainte-Marthe* takes notice that the Herb here understood by these Words, *Quæ nomen ab Ulmo herba capis*, was unknown to the Ancients, and the Discovery of it was an Honour to the Age in which he lived; which shews that he did not at all talk of the *Ulmaria*, a Plant that has been known for a long time, and long before the Age in which the *Pædotrophia* appeared.

LET us now see whether I have mentioned any thing of *Ulmaria*, and whether M. *Desfontaines*’s Reflexions, which I have quoted above, are well grounded or not.

I SAID in the Preface to the *Orthopædia*, (according to *Abel de Sainte-Marthe*’s Translation, where he treats of the Small-pox) that in case Nature should not be able to discharge



such morbid Humours as may remain in the Blood, M. *Scevole* proposes to assist her, by means of a certain Herb which is called, says he, *Herbe d'Ormes*; the Juice of which he alleges has an admirable Quality of promoting Sweat, and by that means of purging the Blood of every Impurity. I ask what he has to lay to my charge here, where I only follow the Translation of *Abel de Sainte-Marthe*, who translates these Words, *Quæ nomen ab Ulmo herba capis*, into *Herbe d'Ormes*. If there is any thing amiss then in this Translation, it is not my Fault; and therefore M. *Desfontaines* is certainly wrong in taxing me with it. He will perhaps answer by way of Excuse, that the Expression, *Quæ nomen ab Ulmo herba capis*, seems to be equivalent to the word *Ulmaria*. But this is by no means a sufficient Excuse, because M. *Scevole*, as we already observed, has taken care to warn his Readers, that the Herb which he means by these Words, *Quæ nomen ab Ulmo herba capis*, was unknown to the Ancients, and discovered in the Age in which he lived; which he could not say of *Ulmaria*. Besides, a Man so much versed in the Sciences as *Abel de Sainte-Marthe*, would take care not to commit such a Blunder, as to translate *Ulmaria*, l'*Herbe d'Ormes*.

FURTHER, says M. *Desfontaines*, *Ulmaria* is derived from *Ulmus*, because the Leaves of the Queen of the Meadows resemble those of the Elm; but their Qualities are very different. No doubt, he thought this Observation had something new in it, and I cannot help commending his communicative Disposition.

## II.

IN the Preface I dwelt a good while upon M. Scevole's *Pædotrophia*, and no less upon the *Callipædia* of Claude Quillet. And here I must observe another great Over-sight of M. Desfontaines; I said, amongst other things, that the *Callipædia*, which was published at first under a fictitious Name, appeared with this Title; *Calvidii Læti Callipædia*; seu, *de Pulchræ Proliis habendæ Ratione*; but came out afterwards under that of *Claudii Quilleti Callipædia*; and was dedicated under this Title to Cardinal *Julio Mazarine*. I observe besides, 1. That it was a long time before I could find out the Reasons of this Variation; but at last I was informed, by one who was well acquainted with the History of the Book, that M. Quillet had it first published abroad under his Name, converted into this kind of Anagram, *Calvidii Læti*, instead of *Claudii Quilleti*; and the Reason for this was, that in a certain Place of this beautiful Poem, (where he points out the Precautions which ought to be used in matching the Sexes, so as to produce a beautiful Offspring; and where he inveighs strongly against the Marriages, even of Princes, when they do not observe the Rules which he lays down) he imprudently gave way to a Digression against the Inclination which he imputes to *France*, of delivering herself into the Hands of Foreigners, both as to her Alliances and her Ministers; witness, said he, with respect to this last Article, the sovereign Power possessed by a Stranger, *Trinacriis devectus ab*

*oris advena.* 2. That this was exactly the Description of Cardinal *Mazarine*, who was born at *Rome*, but of *Sicilian* Extract. 3. That the Cardinal's Emissaries, a short while after this Book was published, discovered the true Name of the Author. 4. That *M. Quillet*, thinking himself quite secure under the Mask, went very readily, at the Desire of one of his Friends, to present himself to the Cardinal, at the time when his Eminence was distributing Pensions to the Men of Learning; and he was no sooner introduced, than the Cardinal, putting on a pleasant Air, said to him with a Tone, at once plaintive and insinuating; *Pray, M. Quillet, How have I provoked you to treat me as you have done in your admirable Callipædia? In spite of the ill Usage you have given me, I have always felt a certain Bias, which led me to seek your Friendship and Affection, and to give you Marks of mine.* That, having said so, the Cardinal, without giving the Poet time to speak, called his Confident *Ondelei*, Bishop of *Frejus*, and asked him if there was no small Abbey vacant to thrust that great Poet into? That the Bishop, who had concerted this Scene with the Cardinal, answered, Yes, my Lord, there is a pretty one enough of four hundred Pistoles Income. Upon which the Cardinal said to *M. Quillet*, I give it to you, and advise you to use your Friends better for the future. I said besides, that the Poet, confounded with such Generosity, and so surprising a Favour, went away with a Resolution to sound the Cardinal's Praise as much as he could; to which purpose he altered his Poem, and afterwards dedicated it to his Eminence.

DESFONTAINES,

DESFONTAINES, upon this Paragraph, expresses himself thus ; *M. Andry*, says he, *insinuates as if these Particulars were not taken notice of by any other Author, and assures us that he was informed of them by one who was well acquainted with the History of that Poem. This is indeed a very curious Anecdote ; but you will find it in the Spectator, Vol. I. N<sup>o</sup> xxiii.*

M. DESFONTAINES is much mistaken, when he says that all these Particulars are mentioned by the Spectator. It is true, that Author tells something of the same Story, but in a different manner from what I have related it, as you will see by his own Words, which *Desfontaines* ought to have quoted ; but that would not have answered his Purpose so well. “ When *Julius Cæsar*, says the Spectator, was lampooned by *Catullus*, he invited him to a Supper, and treated him with such a generous Civility, that he made the Poet his Friend ever after. Cardinal *Mazarine* gave the same kind of Treatment to the learned *Quillet*, who had reflected upon his Eminence in a famous *Latin Poem*. The Cardinal sent for him, and after some kind Expostulations upon what he had written, assured him of his Esteem, and dismissed him with a Promise of the next good Abbey which should fall, which he accordingly conferred upon him in a few Months after. This had so good an effect upon the Author, that he dedicated the second Edition of his Book to the Cardinal, after having expunged the Passages which had given him Offence.”

THIS is all that the *Spectator* says with regard to *Quillet*; and I must ask M. *Desfontaines*, what Grounds he can find here, for saying that the Particulars which I have related of this Poet are mentioned in the *Spectator*? How excessively heedless must a Man be to commit such a Blunder? I ask no more than to have my Words compared with those of the *Spectator*.

BUT to say no more of this Heedlessness of M. *Desfontaines*; it is very true, as I said in the Preface to the *Orthopædia*, that after I had been a long time ignorant of the Cause of these Alterations of the *Callipædia*, I was at last informed of it by a Person who was well acquainted with the History of that Poem. This Person is a Man of Worth and Learning, and tells me in his Letter, that he was informed of every thing relating to the *Callipædia* by an old Courtier, who was a very curious Gentleman, and well versed in the Fate of *Quillet's* Book.

PERHAPS it will not be amiss here to add some other Particulars relating to that great Poet, which the same Correspondent communicated to me.

“ I HAVE sent you, says he, as soon as I  
 “ could, all the Information I can pick up  
 “ concerning the *Callipædia*; it is a very beautiful Production of a very deformed Man,  
 “ who was nevertheless very much esteemed  
 “ and beloved by Ladies of the best Quality  
 “ at Court. He made a very good Figure  
 “ amongst them at the Palace of *Rambouillet*,  
 “ with the *Voitures*, the *Conrards*, *Aubignacs*,  
 “ *Godeaux*, *Sarrazins*, and the other illustrious  
 “ Founders



“ Founders of the *French Academy*, whose  
 “ Names will always flourish as long as there  
 “ is any Wit, Politeness, or good Taste in  
 “ *France*. The Book you enquire after is an  
 “ extraordinary Performance, and become  
 “ very scarce ; composed by *Claude Quillet*, a  
 “ great Philosopher, a very skilful Physician,  
 “ an excellent *Latin Poet*, and one of the  
 “ most deformed Men of the last Age : ca-  
 “ pable however, as a certain Wit said, of  
 “ instructing Nature herself upon the most  
 “ important Subjects ; of which the *Callipædia*  
 “ is a Proof.

“ I MUST own to you, that in my Youth  
 “ I took a great deal of pleasure in reading  
 “ the *Callipædia*, both in its primitive Purity,  
 “ and its political Corruption. I hope, Sir,  
 “ you will pardon these Expressions, and al-  
 “ low me to leave it undetermined whether  
 “ the Poet’s retracting was sincere ; begging  
 “ you at the same time to decide what Name  
 “ this Artifice of the Cardinal’s deserves.  
 “ Charmed with the Poetry of this Per-  
 “ formance of *Quillet*’s, I was at a great deal  
 “ of pains to find out some more of his poe-  
 “ tical Works. And by chance, about thirty  
 “ Years ago, I discovered in the Closet of  
 “ an old *Jansenist*, eight Books in Manu-  
 “ script of a *Latin Poem* writ by the same  
 “ Author, upon *Henry the Great*, King of  
 “ *France*, and he calls it *Henricias*. There  
 “ were twelve Books in all of this Poem,  
 “ but it falls far short of the *Callipædia*, both  
 “ in the Style and Plan. I am told that this  
 “ Manuscript was entire at that time in the  
 “ Cardinal d’*Estree*’s Library, of which M.

“ *Quillet* had the Charge. But I had not the  
 “ pleasure of seeing this, being taken up about  
 “ other necessary Business. I do not doubt  
 “ but there are two different Copies of the  
 “ *Callipædia* in the Marshal *d’Estrée’s* Library,  
 “ which I believe was increased by the Addition  
 “ of that of the deceased Cardinal his  
 “ Uncle.

“ I AM not uneasy at being absent from *Paris*  
 “ upon any account, but that it deprives me  
 “ of the pleasure of finding out the *Callipædia*  
 “ for you, which you so much desire. I  
 “ gave two different Copies of it some time  
 “ ago to the President *Lambert*, whose Library  
 “ is now disposing of; and perhaps they may  
 “ fall into hands which do not know how to  
 “ use them. This is commonly the Fate of  
 “ Books that are picked up judiciously, and  
 “ with a great deal of Trouble, by Connoisseurs,  
 “ &c.” *I am, &c. May 28, 1730.*

### III.

THIS is what my learned Correspondent writes me; but let us now return to the Abbé *Desfontaines*. After his above-mentioned Blunder about the *Spectator*, he passes from my Preface to the Book itself.

I RECOMMEND to Parents, to take particular care of the Clavicles and the Chest of Children, and be sure not to let their Shoulders be swaddled too tight; for this makes the Clavicles more crooked, and lessens the Size of the Chest. After they are grown pretty well up, I advise making them hold a long Stick horizontally by the two Extremities, with their Arms stretched out; and I affirm, that  
 the

the small Effort which this obliges them to make, causes the Clavicles to grow longer and flatter. M. *Desfontaines* alledges, Page 102, of his Remarks, that there is another Method which is both more simple, and better known, than the one that I propose; which is to make use of the Bandage called the figure 8. The Effect which this Bandage produces, says he, is to keep back the Arms, and consequently to force the Clavicles to stretch out.

THIS Method of *Desfontaines* is far from being preferable to that which I proposed. He says first, that it is simpler, but what can be more simple than holding a Stick with your Arms stretched out, in the same way as you hold an Ell, when you go to measure any thing with it? I would ask if *Desfontaines's* Bandage is as simple as this. In the second place, he says that the Bandage is better known; but he is certainly mistaken. I wrote the *Orthopædia* for the use of Parents, and I leave it to them to say which of the two Methods they are best acquainted with, whether the Stick held by the two Ends, with the Arms extended, or the Bandage called the Figure 8. I am sure most of them will answer, that they know nothing at all of the latter.

BUT our present Business, is, to see which of the two Methods is the most effectual. The first will be only a Diversion to the Child, and he will assist that Effort which the Stick obliges him to make; but this will not be the case in the use of the Bandage; and, as Nature does not act in concert here, its Effect must consequently be thereby diminished.

I still persist then, in saying, that while Children are in Coats, you ought to give them Clothes with the Sleeves wide enough to let them throw their Arms sufficiently back ; and after they are grown a little up, give them a Stick of a sufficient length, which they must hold by the two Extremities horizontally, with their Arms extended ; because the small Effort which they will then make, provided it be frequently repeated, (for I have added this Condition) will make the Clavicles grow longer and flatter. But M. *Desfontaines* attempts too many Subjects.

## IV.

WHEN treating of the Deformities of the Shape ; in order to preserve Children from having the Back crooked, I gave this Precaution, amongst other Methods, to take care that the Bottom of the Chair upon which they sit be not hollow in the middle, but quite strait ; and I said, 1. “ That when one sits  
 “ upon a hollow Seat, the Effort which one  
 “ naturally makes, and without any Design  
 “ to bring the Body to an Equilibrium, must  
 “ of necessity make the Back still more  
 “ crooked, 2. That it is usual to give Children,  
 “ when they are taken from the Nurse, small  
 “ Elbow-Chairs made of Straw or Rushes,  
 “ which have all a Hollow in the Bottom, because they cannot be made otherwise. Thus  
 “ they place the Children upon those little  
 “ Chairs, by which means their Bodies begin  
 “ to be deformed by little and little, in their  
 “ tender Years. But, instead of these, they  
 “ ought

“ ought to have Chairs or Seats with the bot-  
“ tom made of a little Board of Timber very  
“ even, and be obliged, when they sit upon  
“ them, to keep their Body quite upright ;  
“ or else the hollow Part of the Chair should  
“ be filled with a Cushion, which may like-  
“ wise be made either of Straw or Rushes.  
“ But that the best way is to make the Seat  
“ of a Piece of Cork-tree that is very even ;  
“ for besides that the Chair is thereby ren-  
“ dered lighter, it has this Advantage, that it  
“ preserves Children from the Falling of the  
“ Anus to which they are so subject ; which  
“ is well worth minding. I add however, that  
“ a very simple Method of altering that Hol-  
“ lowness of the Chairs upon which Children  
“ are placed, is to put under them a wooden  
“ Screw which turns up and down, and upon  
“ the top of the Screw a little Board of Tim-  
“ ber placed so, that when the Screw is turn-  
“ ed a certain way it pushes up the Board,  
“ and so raises up the Straw which forms the  
“ Bottom of the Chair. That, as this Screw  
“ ought to have something to support it,  
“ there must be a cross bit of Wood nailed  
“ at the two Ends to the Feet of the Chair,  
“ for that purpose. That there is no Hollow-  
“ ness in those Chairs, as in the common  
“ Straw ones ; and the Screw, which prevents  
“ that Hollowness, does not appear, unless the  
“ Chair be turned over or lifted up. That  
“ the Cane-Chairs seem to be convenient for  
“ this purpose ; but however plain they may  
“ be when they are new, they become hol-  
“ low at last.”



M. *Desfontaines* does not quote me fairly upon this Subject, but gives the Sense a different Meaning, which I impute to his Inadvertency.

“ THE Chairs, *says he*, which Children are  
 “ commonly made to sit upon, contribute  
 “ very much, according to this Author, to  
 “ spoil their Shape, because their Bottom is  
 “ hollow in the middle. To remove this In-  
 “ convenience, you need only put under the  
 “ Bottom of the Chair a wooden Screw,  
 “ which turns up and down, and upon the  
 “ top of the Screw a little Board of Timber  
 “ placed so, that when the Screw is turned a  
 “ certain way, it pushes up the Board, and so  
 “ raises up the Straw that forms the bottom  
 “ of the Chair. This Method is very simple,  
 “ according to M. *Andry*; but are not Seats  
 “ made of very smooth Pieces of Wood still  
 “ more simple?”

WOULD not one who reads this naturally imagine, that I had taken no notice of the wooden Stools, and that only M. *Desfontaines* had thought of them? And yet I have taken care in the *Orthopædia* to mention them first, and to propose them as very proper for preventing Children from sitting crooked. But as these wooden Stools are not so easily moved, from one place to another, I advised to make use of others with the bottom made of Cork-tree, which besides that they answer the purpose every other way as well as the wooden ones, are a Preservative against the Falling of the Anus, to which Children are so subject. But as making of these is troublesome, and the Straw-Chairs are to be had any where, all  
 except

except the Screw, which is easily made, it is surprizing that M. *Desfontaines* did not consider the Reasons for preferring these Sorts of Chairs; especially if he reflected that by the means of the Screw the Bottom of the Chair may be made higher or lower, according as you think proper, and the middle Part of it made hollow or flat, (for it is sometimes necessary to make it a little hollow) which cannot be done in the other kind of Chairs. M. *Desfontaines* contents himself with saying, that the wooden Stools are more simple, and hence alledges that they ought to be preferred; but it is a great mistake. Further, he says very bluntly, that those Chairs upon which Children usually sit, contribute very much, according to my Doctrine, to hurt their Shape, because they are hollow in the middle; but he says, I do not tell how this Hollowness comes to produce that Effect: I gave a mechanical and very natural Reason for it, which he ought likewise to have quoted; but it seems he was not sensible of it.

V.

I OBSERVED in the *Orthopædia*, Vol. I. that in order to the Body's having a good Air, the Head must be carried streight, so as it may neither incline to one side, nor backwards, nor forwards. M. *Desfontaines* when he quotes this, Page 104. of his Remarks, suppresses what follows, viz. That upon this account you ought to carry the Head streight; but take care in the mean-time, that when you keep your Neck thus, it do not contract a stiff Air,  
for

for although you ought to hold it streight, yet this Streightness is not to be understood in so strict a sense, as that you must not let it incline a single Line forwards; for this would be to hold it as stiff as a Stake, which looks very ugly. But it is easy to see the Reason why M. Desfontaines suppressed this; because it did not make for his purpose. I added in the same Volume, that if a Child inclines the Neck more to the one Shoulder than to the other, you may use the following Method; which is to put sharp Pieces of Whalebone upon that side to which the Neck is bended, in such a manner as they may prick the Neck whenever it inclines too much that way. M. Desfontaines says, that I might have embellished this Article with a Passage borrowed from the Life of Alexander, viz. *That as this Prince inclined his Head a little to the left Shoulder, all his Courtiers formed their Necks by the same Model; and hence it would not be surprizing, if a lame Prince should make the whole Court halt.*

BUT how should a Passage, like this, embellish that Article, where I said, that if a Child inclines the Head too much to one side, you should put sharp Pieces of Whalebone on that side to which the Neck is bended, in such a manner as they may prick the Neck whenever it inclines too much that way? Is there such a great deal of Affinity between these two Subjects? If I had been treating of the Inclination of Courtiers to imitate the Faults of their Princes, this historical Quotation would have come very well in, but it was quite foreign to the Subject I was upon. And  
nothing

nothing can be an Ornament to a Subject that has no Connexion with it.

VI.

IN the first Volume, I mentioned a young Lady, who having dislocated her Thigh, neglected to call for Assistance in time, and remained lame ever after. M. Desfontaines here is offended that I did not use the Word *Surgeons*, instead of *Personnes necessaires*. But does he think this such a great Blunder? I had observed immediately before, *That in every Dislocation, immediate Recourse ought to be had to the Surgeon (that was my Expression) and from the Neglect of this a Callus was often formed in the luxated joint, and rendered the Cure impossible.* After which, as a Proof of what I advanced, I quoted the Lady's Case, as you may see if you turn to the Place.

Is it not surprising, that M. Desfontaines should here find fault with my giving Surgeons the Title of *Personnes necessaires*, instead of calling them simply by the Name of *Surgeons*; according to him I should have repeated the word *Surgeons*, rather than have called them the *necessary Persons*. I do not know how the Faculty of Surgeons will take it, to be excluded the Number of necessary Persons. But that is no Business of mine; it belongs to M. Desfontaines to explain himself to them.

VII.

IN talking of the above-mentioned Lady, I added a remarkable Circumstance, taken out of

of *Zuinger's Theat. Med. Pract.* viz. that she bore six Children after that Misfortune happened, three Boys and three Girls ; the Boys all born with one Thigh luxated, and the Girls quite streight. Upon which I said, without entering into any Dispute about it, that it was a good Subject to employ the Theorists. From what *Zuinger* and I, who do not deserve to be ranked with him, have said upon this head, M. *Desfontaines* draws the following general Conclusion, viz. *That Physicians are by no means Enemies to the marvellous*, thereby hinting that they love to deal in Fables. But the Conclusion is not just, and here M. *Desfontaines* is out in his Logick.

I SHALL not here examine, whether the Case, which *Zuinger* speaks of, be so much upon the marvellous, as M. *Desfontaines* alleges. This is not the only Instance of crooked Parents having Children born with the same Deformities. But what deserves most to be remarked here, is the Exception of the three Girls who were born streight ; though even this Exception has nothing very surprising in it ; on the contrary it seems more extraordinary, that Nature should have persisted so long in this Defect, for all she was still endeavouring to correct it. For, as to the Sex, that could make no great difference in this case ; and the same thing, in all probability, would have happened, if the three Boys had been born last, instead of the three Girls. This is upon Supposition, that the three Girls were born last in the case which *Zuinger* speaks of, as it is reasonable enough to imagine.



## VIII.

*La Bruyere* says, that a Fool neither enters a Room, nor retires, nor sits, nor rises, nor stands like a Man of Sense. *M. Desfontaines* says, that I called this Maxim false; but he does not take notice that I did not speak in general. I only said that it was frequently false, which is far different from saying it was always so. It is upon this however that he founds the following Remark, which, to say no more, seems to have a little of the *Ænigma* in it, viz. That *La Bruyere* did not at all mean, that a Man of Sense had always a better Address than a Fool; but only that a Fool with all the Advantages of Dress and Person, never had such a good Grace as a Man of Sense with the same Advantages: and that a Fool shews his want of Sense in every thing he does. I shall not give myself the trouble to unravel this obscure Explication of *la Bruyere's* Meaning; but shall content myself with quoting what I remarked upon that Passage. I said that this Maxim was frequently false; but that in general it was conformed to the Manners of the Times, and these we must have a regard to, if we would succeed in the World. I ventured to advance, that it was frequently false, because a Fool, as he has nothing about him capable of being cultivated except his Person, will frequently behave himself with a better Grace than a Man of Parts, who, with all the Success imaginable, has made it his principal Study to cultivate his Mind. Upon this I quoted *Voiture*, who had a very ordinary Air, and they say was a Man of a mean Appearance. I mentioned *La Fontaine*

*Fontaine* too, so well known by his Fables, who had nothing either graceful or genteel about his Person. I likewise quoted *Despreaux*, that incomparable Poet, *who neither entered a Room, nor went out of it, nor sate down, nor rose up, nor stood, nor walked like a Man of Parts, if by such a one is meant, said I, a Man who has a good Grace.* In short, I quoted *La Bruyere* himself, who had perhaps as little of a graceful Air as any Man in the World. I concluded that *La Bruyere's* Maxim was not at all certain, and that perhaps he did not advance it as true in that Book, which he has justly enough intitled *Les Mœurs de ce Siecle, or the Manners of the present Age.* However that be, I have advised Parents to take care to use all the Methods necessary, that their Children, after they are arrived at a certain Age, *may neither enter a Room, nor go out of it, nor sit down, nor rise up, nor stand, nor walk, in such a manner as to make them pass any where for Fools.*

Do but read *M. Desfontaines's* Paper, and compare my own Words with those which he puts into my Mouth upon this Subject, and you will see whether he has represented them fairly or not. He repeats what I observed of *Voiture, La Fontaine, and Boileau*, but mangles every Sentence after his usual manner, and then asks, *Where is the Use of bringing in the Faces and Attitudes of those great Wits here?* This, he says, *is my Expression*, thereby hinting that the word *Attitude* is peculiar to me. But he does not say, for what Reasons he finds fault with this Word, in the Place where I have made use of it. *Non plus refert quid dicas, quam quo loco*, was a great Rule of *Quintilian's*,

tilian's, with which our Author seems to be entirely unacquainted. What shews this plainly, is, that though I have used that Word only once, and even then by way of Ridicule (for it could bear no other Sense in the Place where I introduced it) in order to expose the Oddities of certain Fools, he affects to say, that *it is my Expression*, and even to write it thrice in Italicks, as if it was a Word which I was extremely fond of. But there can be no stronger Proof of his Ignorance of this Rule, than the ill-timed Pleasantry with which he ends his Paper: *Thanks be to the Orthopædia*, says he, *we shall henceforth see no body who has not a good Address and GENTEEL ATTITUDES.*

Would not one imagine from this, that I had recommended *genteel Attitudes* in my *Orthopædia*? Every one puts such Constructions upon Things as suit his particular Fancy; and a Treatise teaching how to correct the Deformities of the Mind, would be still more necessary than one adapted to the Deformities of the Body.

## IX.

I ADVISE Parents, in the *Orthopædia*, to have their Children taught to dance. M. Desfontaines does not neglect this Article, but he quotes it with as little Exactness as the rest. He suppresses those Restrictions under which I recommend Dancing, and omits other Circumstances which are proper to give a just Idea of what I said upon that Subject. I shall set it down at full Length, though I might abridge it by confining myself to the essential  
Part

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Part of it, which M. *Desfontaines* has said nothing about.

“ I KNOW (said I) that there are some Parents who make a scruple of letting their Children learn to dance ; but it is not to such Parents that I speak here, it is only to those who know that Dancing (such Dancing I mean as is not theatrical) is at least harmless ; and I can tell them, that there is nothing properer than this Exercise, for forming the Bodies of young People. I own it would be much better to have an aukward ungraceful Air all one’s Life, than, on purpose to procure a genteel one, to have recourse to such means as might have a bad effect upon the Morals ; but it would be very difficult to prove, that Dancing is of this kind. *I added*, that some Authors have been at great pains to persuade People of this ; but it is all mere Fancy, and not true in Fact. Of this Class are the Arguments, (if they may be called so) which are set forth in a Book, intituled, *Regles pour travailler utilement à l’Education des Enfans* ; or, *Rules for the right Education of Children* : Where the Author, to engage Parents not to allow their Daughters to learn to dance, tells them, that when a Girl learns this Art, she is ruined ; upon which he quotes the Example of *Herodias’s* Daughter, as a thing which ought to inspire young Women with an invincible Horror against Dancing. To this Example he adds the following Reasons, which, I leave the judicious Reader to judge of.

“ To

“ To teach a Girl to dance, *says he*, a  
“ Master must take her by the Hand, set her  
“ Body streight, direct her Movements and  
“ her Looks, make her look at him, animate  
“ her, and give her becoming Airs ; all  
“ which is quite disagreeable to a Girl that  
“ has any Modesty, and can serve for no pur-  
“ pose, but to make her blush.

“ WHEN she has acquired this pernicious-  
“ Accomplishment, *adds our Author*, she must  
“ make use of it in Company upon occasion,  
“ and when she is asked ; for if she refuses,  
“ she is blamed by every body there ; they  
“ are angry with her, and tell her she knows  
“ nothing of the World. If she carries her  
“ Complaisance so far as to dance with Gen-  
“ tlemen, she exposes herself thereby to evi-  
“ dent Danger of being corrupted by the  
“ Wishes of her own Heart, and frequently  
“ by secret Motions, which God observes and  
“ condemns ; and of being an occasion of  
“ Ruin and Perdition to others. It is morally  
“ impossible, that this should not happen in  
“ that State of Weakness and Corruption in  
“ which we now are ; and nothing can excuse  
“ us, if we run voluntarily into the Danger.”

BUT, *I added*, our Author does not stop  
here ; his Imagination carries him further, as  
you will see.

“ THE young Men, *says he*, such as the  
“ Dancing-Masters commonly are, put their  
“ Hand under the Chin, upon the Shoulders  
“ and the Breast of the Girl, to teach her  
“ to keep her Body streight ; they take her  
“ by the Hand, to make her walk to the  
“ Tune of the Violin, and touch her Feet to  
“ shew



“ shew her how she ought to turn them to  
 “ walk gracefully, &c. What can be better  
 “ contrived for ruining a Girl?

“ THESE are the Reasons which this Au-  
 “ thor produces to decry Dancing. He agrees  
 “ for all this, that People of Quality should  
 “ have their Children, whether they are Boys  
 “ or Girls, taught both to walk and make  
 “ their Honours with a good Grace; but he  
 “ will not consent to this neither, unless they  
 “ sacrifice the Art of Dancing to it, an Art  
 “ which he calls *diabolical in all its Circum-*  
 “ *stances*; for he makes no Exceptions.

“ BUT how shall the People of Quality  
 “ learn to walk, and make their Honours in  
 “ a graceful manner? For this he proposes  
 “ the following Expedient: A Father or Mo-  
 “ ther, says he, or in their Absence, an Uncle,  
 “ an Aunt, a Brother, a Sister, or a Governess,  
 “ without having recourse to Strangers, may  
 “ sufficiently instruct Children in those Affairs,  
 “ so as they may behave with abundance of  
 “ Decorum and Address, upon every occa-  
 “ sion where these are required. This Au-  
 “ thor, you see, has a lively Imagination;  
 “ but I do not think his Reasoning needs to  
 “ be refuted.”

THIS is the whole of what I said, concern-  
 ing Dancing. M. Desfontaines quotes some of  
 the Reasons which I copied from the Author  
 of *Regles pour travailler*, &c. After he has given  
 a Specimen of them, he says, that I did not  
 think they deserved to be refuted; but *for*  
*all that the Fathers of the Church, and even Hea-*  
*then Writers, have been of the same opinion with*

the Author just now quoted, with respect to Dancing; and have looked upon that Exercise, as very dangerous to the Morals. M. Desfontaines does not observe, that those Dances, against which the Fathers of the Church so violently declaim, were the theatrical Dances, of which I spoke; Dances, so licentious, that it was no wonder even Heathens should declaim against them. But to condemn all Dancing without exception, and call it a *diabolical Art in all its Circumstances*, as the Author of the Rules does, for such frivolous Reasons as he advances, and which are only the effect of an overheated Imagination, is certainly going too far, whatever M. Desfontaines may say about it. But the Severity of his Morals seems to relax a little, in the following Reflexions, which he afterwards makes. He owns, *that there have been some great Men too, who have approved of Dancing*; and upon this, he quotes Hesiod, who seems to equal it with Valour, when he says that the Gods had given Bravery to some, and a Genius for Dancing to others. He quotes Homer, in that Elegy which he made upon Merion, calling him a fine Dancer; and Pyrrhus, who was, says he, the Inventor of a Dance which he named after himself. He mentions Socrates too, who learned to dance in his old Age.

M. Desfontaines, you see, loves to quote curious Pieces of History, be they ever so false or uncertain. He taxes me with the same Fault, as will by and by appear; and thus the following Sentence of Cicero may be applied to one or both of us: *Non modo accusator, sed ne objurgator quidem ferendus est is qui quod vitium in altero reprehendit, in eo ipso deprehenditur.*

*henditur* \*. I cannot conclude this Article, without making a Remark upon what M. *Desfontaines* adds, after he has quoted the Fathers of the Church, and some Heathen Authors on this Subject, *viz. that Sallust appears to him to have considered it the most rationally of any Writer.* What comparison, for God's sake, can be made here between *Sallust* and the Fathers of the Church? That *Sallust* thought more rationally concerning that Exercise, than *Hesiod* and the other Heathen Authors quoted by *Desfontaines*, may possibly be granted; but to oppose *Sallust* to the Fathers, who have wrote with so much Judgment upon Dancing, only condemning what is licentious in it, is doing him an Honour, which by his and his Partizan's Leave, he by no means deserves.

## X.

M. *DESFONTAINES*, in Page 112, speaking of the fourth Book of the *Orthopædia*, says; that it is impossible for him to take notice of all the Articles which are contained there; but says he, I shall pick out some of the most curious of them, as I have done all along, setting aside the philosophical Reasoning. There are two things which deserve to be remarked here. The first is, that instead of saying he would pick out the *most curious Articles*, he should have said *those which seemed to him the most curious.* The second is, that the *philosophical Reasoning*, which he says he will leave cut, is altogether mechanical, and to be understood by all the World; so that though he may pretend to find some difficulty in understanding

\* *Cicer. in Verrem, Lib. 3.*

to the ORTHOPÆDIA. 267  
derstanding it, yet every body else will easily  
apprehend it.

XI.

I HAVE observed that sometimes, though very rarely, there rises upon the top of the Forehead an Eminence or Protuberance, long, hard, round, and pointed, resembling a Horn. Amongst other Instances which I could have quoted to confirm this, I have mentioned one which *Mezeray* relates, viz. “ That in the  
“ Year 1599, there appeared a Peasant nam-  
“ ed *Francis Trouillu*, aged thirty-five, who  
“ had a Horn upon his Head, which pushed  
“ out when he was seven Years old. It re-  
“ sembled that of a Ram, except that the  
“ Wrinkles were not spiral, but longitudinal,  
“ and its Point turned inwards, as if it was  
“ going to enter the Skull again. He had  
“ retired into the Woods to conceal this mon-  
“ strous Deformity, and wrought there in the  
“ Coal-pits.

“ ONE day, as the *Marshal de Lavardin*  
“ was a hunting, his Attendants observing  
“ this Peasant fly from them, run after him,  
“ and as he did not offer to salute their Ma-  
“ ster, they pulled off his Cap, and so per-  
“ ceived the Horn. The Marshal sent him to  
“ the King, who gave him away to some-  
“ body to make Money of him by way of a  
“ Show; but the poor Man was so much  
“ grieved and shagreened to see himself car-  
“ ried about as a Shew, and his Deformity  
“ exposed to all the World, that he died  
“ very soon after.”

I OBSERVED, that there are a great many  
Instances to be met with in medical Authors,

of Excrefcencies refembling that which *Mezeray* mentions. Here *M. Desfontaines* makes that Reflection upon me which I fpoke of before, viz. *that I delight in surprizing Stories, be they ever fo false or uncertain.* But what he prefently after relates, concerning *Hefiod, Homer, Pyrrhus, and Socrates*, is a good deal more uncertain than the History of the Peafant; fo that the Maxim which I quoted from *Cicero*, may very well be applied to *M. Desfontaines*. That History of *Mezeray's*, though it may appear too circumftantial, does not feem to be a Fable. Befides, I know a Phyfician whose Brother has the fame Deformity, which he conceals under his Peruke, and this helps to confirm *Mezeray's* Story. But there is one thing which ought to have hindered *M. Desfontaines* from paffing fuch a Censure upon me; and that is, I have warned my Readers not to be rafh in believing things of that nature; but, on the contrary, have advifed them fometimes to queftion even the Truth itfelf; upon which I quoted the following Verfes of *Boileau*, which are equally applicable to Readers and Spectators.

“ Jamais aux Spectateurs n’offrez rien d’incroyable,

“ Le vrai peut quelquefois n’être pas vrai femblable.

“ Une merveille abfurde eft pour moi fans appas,

“ L’efprit n’eft point emû de ce qu’il ne croit pas.

*Write not what cannot be with Eafe conceiv’d,  
Some Truths there are too ftrange to be believ’d, &c.*

OZELL.



IT is surprising that M. *Desfontaines* should have overlooked this Quotation, which is so very remarkable. But he perpetually runs into heedless Blunders.

XII.

IN talking of the Secret of repairing Noses, which some People have pretended to, I quoted a *Latin Poet*, called *Calentio*, a Native of the Kingdom of *Naples*, who lived about the Year 1480, and writes in the following manner to his Friend *Orpian*.

“ MY dear *Orpian*, if you wish for a Nose,  
“ come hither as soon as you can, and you  
“ will see a thing which is extremely sur-  
“ prizing. There is one *Branca a Sicilian*, an  
“ ingenious Man, who has found out the Se-  
“ cret of making Noses with the Flesh which  
“ he cuts out of People’s Arms, or with the  
“ Noses of Slaves who are willing to dispose  
“ of them. As soon as I came to the Know-  
“ ledge of what I here tell you, I could not  
“ help writing to you immediately about it,  
“ for it is the most important News that I  
“ could acquaint you with. If you will come,  
“ you shall have a Nose as large as you please.  
“ Make haste then, and fly to us.”

M. *Desfontaines*, instead of quoting this Letter in the same Words in which it is wrote, makes nothing of changing some of them ; he says, for example, that this *Sicilian* has found out the Secret of repairing Noses, *which he makes of Flesh that he cuts out of People’s Arms*. I think it would have done every whit as well, if he had said *of the Flesh*, as *of Flesh*. Those

other Words which he changes thus, *I have no news more worth your while, are they any better than these, It is the most important News that I could acquaint you with?*

I OBSERVED that this whole History seemed to be designed by the Poet, as a Sneer upon that quackish Repairer of Noses; and added, that the Conclusion of the Letter made it look suspicious, when he says, that, if he would come he should return with as large a Nose as he pleased; thereby meaning, without doubt, that he should return *avec un pied de Nez*, i. e. out of countenance, from his disappointed Hopes. Here M. Desfontaines criticises upon this, and asks whether this proverbial Expression, which is in use in *France*, is likewise used in the Kingdom of *Naples*? Then he says, that the Commentator ought to have examined into this; but I must ask him, who told him that the Commentator of whom he speaks, did not examine into it?

HE adds, that *I mention a Soldier, who, in a Quarrel with another, had the top of his Nose bit off, afterwards thrown into a dirty Kennel, and trodden under foot; after all which it was taken up, washed extremely clean, and put by a Surgeon into its former Place, where it firmly united again.*

FROM the manner that M. Desfontaines quotes this, there is nobody who has not read this Part of the *Orthopædia*, but would imagine that I believed the Case to be actually true, while in the mean time I treat it as a Fable, and a childish one too, in the following Words:  
 “ If M. *Dionis*, said I, who was such an Enemy to Fables, were alive at this day, and  
 “ knew

“ knew what is published in a new Treatise  
 “ of Chirurgical Operations, where there is  
 “ mention made of a Soldier, who, in quar-  
 “ relling with another, had the top of his  
 “ Nose bit off, afterwards thrown into a dirty  
 “ Kennel, and trodden under foot ; after  
 “ all which it was taken up, washed extreme-  
 “ ly clean, and put by a Surgeon into its for-  
 “ mer Place, where it united again so neatly,  
 “ that at the end of three or four Days it  
 “ could scarce be perceived ever to have been  
 “ separated : If, I say, that Gentleman, who  
 “ was such an Enemy to Fables, were alive  
 “ at this day, and knew what is published in  
 “ a new Treatise of Chirurgical Operations,  
 “ how would he exclaim against such a childish  
 “ Fiction ? And yet it is advanced by its Au-  
 “ thor as an unquestionable Truth.”

I HAVE ridiculed this same Story afterwards.  
 But this is sufficient to shew, how unjustly M.  
*Desfontaines* blames me for so ridiculous and  
 extravagant a Credulity.

### XIII.

IN talking of the different Deformities of  
 the Nose, I mentioned one which I am not  
 acquainted with myself, tho’ one of our Au-  
 thors alledges that there is really such a De-  
 formity, and that is, *the Nose stupid*. Upon  
 this occasion I said, that I should not have ad-  
 ded this Article to the preceding ones, if I  
 had not in my Reading met with this Obser-  
 vation \*, *that the Quickness or Dulness of the*  

N 4
Parts

\* *Recherche analytique de la Structure des parties  
 du Corps humain, par M . . . . Docteur en Médecine.*

*Part shew themselves plainly in the Nose.* That is to say, as I have there observed, that according to a certain Shape of the Nose, one may not only guess, but be absolutely certain, whether the Person who has such or such a Nose, is of a lively, or slow Turn. But the Author I mean, does not tell what this Shape of the Nose is, which plainly denotes a Stupidity of Mind; thinking it needless to explain it, because, says he, it shows itself at first sight. I said that, however that might be, I should not inquire after any Method, either for disguising or correcting that unlucky Conformation of the Nose, which shews at once, and so cruelly betrays a Dulness of Parts. I added, that we commonly say of a Woman who has much Spirit in her Face, that she has sprightly Eyes; but we never say, as far as I know, that such a one has a sprightly Nose. Further I observed, 1. That we indeed say of a Man of a subtile and penetrating Genius, that he has a *good Nose*; a Metaphor borrowed from the Sagacity of Hounds, which have a very acute Smell, and know the Scent of the Game at a great distance. 2. That this same Metaphor was stretched still farther; for we say, for instance, of a Girl, who is of a gay turn, that *she has not her Nose turned towards the Convent*; which Expression is taken from Hounds having their Nose turned always towards that Place where they smell the Prey, which they are in quest of. But 3. That these Phrases, and others of the same kind, do not give us the least Foundation to believe that the *Quickness or Dulness of the Parts shew themselves in the Nose*.

M. Desfontaines treats this Passage in a very singular manner. The Author of the *Orthopædia*, says he, concludes the Article of the Nose by criticising one of his Fraternity whom he does not name, who has advanced, that *the Quickness or Dulness of the Parts shew themselves in the Nose. This Criticism*, adds he, *is like that which he makes upon la Bruyere. The Author of the Orthopædia knows very well, that a Man of Wit, and one who has an acute Genius, is frequently called in Latin Authors, VIR NASUTUS, or ACUTIS NARIBUS, and a Fool, NARIS OBESÆ. The Nose, continues he, is one of the principal Parts of the Face, which next to the Eyes never deceives the Physiognomist.*

UPON what M. Desfontaines says, I must make the two following Reflections. It is true,  
1. That I have never observed, except in Latin Authors, a Man of Wit or of an acute Genius, called *vir nasutus*, or *acutis naribus*, and a Fool, *naris obesæ*; and that instead of Latin, I contented myself with making the Observation in French, viz. that in common Conversation we usually say of a Man of a subtle and penetrating Genius, that he has a good Nose. Now I ask whether this is not as good as if I had said it in Latin; and whether it was necessary to speak Latin here? 2. M. Desfontaines says, that *this Criticism is like that which I made upon la Bruyere*; but we have seen that what he says of *la Bruyere*, is not at all to the purpose, and the same may be observed of what he says here. If you will only compare my Words with his, you will see how widely they differ from one another.



IN treating of the witty and stupid Nose, he alledges, that *I ought to have mentioned the Heads which are plain or round behind ; a Shape, says he, which certainly indicates Wit.* But I must beg leave to alledge on the contrary, that there is no Shape of the Head more uncertain than this, with respect to Wit. How many Block-heads have the Head plain and round behind ! If one was to number them, one would possibly find that there are more Heads of that Shape than there are People who have Wit. You need only examine dead Bodies to be convinced of the Truth of this. Men of Wit and Dunces have frequently their Heads of the same Shape behind. Thus, what M. *Deffontaines* here advances, is nothing but mere Fancy.

## XIV.

THE Eyes, in order to preserve the Sight well, ought to be very well taken care of. Upon this account, you should never expose a Child to a strong Light soon after he awakes out of a Sleep ; for thereby he will run the risque of having his Sight considerably weakened, and perhaps of losing it quite. Upon this I quote the following Instances of the bad Effects of too strong a Light upon the Eyes, *viz.* The King of *Tunis*, who was blinded in the time of *Charles* the Fifth, by the Reflexion of a bright Bason, which was set under his Eyes ; *Democritus*, who blinded himself with the shining of a Buckler ; and *Dionysius*, Tyrant of *Syracuse*, who, as History informs us, blinded certain Criminals, by confining

fining them for a long time in a dark Dungeon, and afterwards exposing them all at once to a strong Light. M. *Desfontaines* asks me, if I dare venture to vouch all these as Facts? I hope he will give me leave to ask him in my turn, whether he dares vouch, that *Hesiod* put Dancing upon an equal footing with Valour; that *Homer* praised *Meriones* in earnest, for being a good Dancer; that *Pyrrhus* was the Inventor of a Dance, which he called by his own Name; and that *Socrates* learned to dance, after he was grown old? For he advances all this upon the Subject of Dancing, as you have seen before.

XV.

I BESTOWED one Article entirely upon Dumbness, and observed that when it proceeds from a Palsy of the Tongue, it may be cured by drinking the Juice of Vine-Leaves, fresh drawn; and by strong Efforts to speak. Here I added, that it was by an Effort of this kind, that the young *Alys*, so famous in History, who had been dumb from the Womb, began at first to speak. He imagined he saw King *Cræsus* his Father, just going to receive a Blow upon his Head with a Scimiter. The Emotion which so shocking a Sight raised in him, procured him the Use of his Tongue at once, and made him cry out, *Stop Soldier, you shall not lay a Hand upon my Father*; and the Power of Speech continued with him ever after. I observed by the bye, that this Prince had a Brother who began to speak in the Cradle. M. *Desfontaines* says, that I have taken

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all these *Singularities* from Dr. *Zuinger*; but that the Doctor was mistaken about *Cræsus's* Son; for his Name was not *Atys*, but *Myrfile*, and that I had done better to have consulted *Fulgosius*, than *Zuinger*, upon that Subject.

BUT I must observe, 1. That it was not from Dr. *Zuinger* I borrowed *these Singularities*, as he is pleased to call them. 2. That *Cræsus's* Son was not named *Myrfile*, but *Atys*, as I said. As to *Zuinger*, I shall here give an account of all that I have borrowed from him; and I cannot imagine how M. *Desfontaines* could confound things together so different from one another? What I took from *Zuinger* was two Histories; the one of a Child seven Years of Age, who became dumb from a Palsey of the Tongue, after a malignant Fever, and having tried all other Remedies to no purpose, was cured in five or six days, by the Juice of Vine-leaves alone, which he drank every day to the Quantity of two Ounces, with a little Sugar. The other is that of a Peasant, who being extremely thirsty, after working very hard in an excessive hot day, drank some very cold Water, and immediately became dumb; the Coldness of the Water causing a Palsey of the Tongue. He passed a whole Year after in this deplorable Condition, and had lost all hopes of ever being cured. But one day, as he was carrying a heavy Burthen upon his Shoulders, made up of different Bundles tied loosely together, one of the Bundles fell upon his Leg, and broke it. The Pain which this occasioned, made him instantly strain his Voice to call for Assistance.

Assistance. This violent Effort gave such a Shock to all the Muscles of the Tongue, that they were restored to their natural Action, and the Patient recovered his Speech upon the spot.

THOSE two Histories are all that I borrowed in this place from *Zuinger*, and *M. Desfontaines* will not find that *Atys* is mentioned in that Physician's Book, till he finds the word *Ulmaria* in *Sainte-Marthe's*, or something in the *Orthopædia*, which could give him occasion to think, that *I have enriched my Herbal with the Herb of Ormes*.

ANOTHER Observation which I have to make, is, concerning the Son of *Cræsus* who was dumb. *M. Desfontaines* asserts, that his Name was not *Atys*, but *Myrsile*. Let us see which of these two it was, and upon this we must consult *Herodotus*, who was the original Author of this History.

“ *CROESUS*, says that Historian, had  
“ two Children, one of which was very  
“ dull \*; but the other, named *Atys*, far out-  
“ stript all the Children of his Age.—At the  
“ time when the Town of *Sardis* was taken,  
“ the following Adventure happened to *Cræ-*  
“ *sus*: He had, as I have said, a Son en-  
“ dowed with every good Quality, only he  
“ was dumb †; and the King, during his  
“ Prosperity, had used all the means that  
“ could be thought of to cure him, &c.”

HERE then *Herodotus* mentions two Children of *Cræsus's*, one of which was little better than an Ideot; but the other, who was called  
*Atys*,

\* *Κωπός.*

† *Ἀφώνος.*

*Atys*, was a Prince of great Hopes. It is of this last that he gives the following Account; viz. That when the Town of *Sardis* was taken, a Soldier was going to kill *Cræsus*, not knowing who he was; but that his Son, seeing the Danger the King was in, from the Alarm which seized him, made so strong an Effort to speak, that his Tongue was untied, and he cried out, *Lift not thy Hand against Cræsus*. Thus he began to speak, says *Herodotus*, and continued to have the Use of Speech ever after. *Herodotus, Book first.*

*HERODOTUS* likewise mentions one *Atys*, Son of, *Manes*, King of *Lydia*. As to *Myrfile*, the Historian only says that the *Grecians* called *Candaules* by the Name of *Myrfile*. Is it possible that *M. Desfontaines* should confound *Atys* with the King *Candaules*?

As *M. Desfontaines* does not seem to have much Acquaintance with the Name of *Atys*, I hope he will excuse me, if I desire him to consult the Dictionaries upon it. If he will only dip into *Calepin*, he will find there were four of the Name of *Atys*. One of them was a Priest of *Cybele*; and, for breaking a Vow of Chastity which he had made, was punished with Madness, which made him castrate himself. Another was the Son of *Cræsus*, King of *Lydia*; who, after continuing a long time dumb from the Birth, got the use of Speech in the manner above related. The third was the Son of *Hercules* and *Omphale*; and he had a Son called *Lydus*, who gave the Name to the Country of *Lydia*. The fourth was an *Indian*, the Son of *Lymniace*, Daughter of *Ganges*, according to the Fable, and

was



was killed by *Perseus*, at the Marriage of *Andromeda*. These are all that *Calepin* takes notice of.

If he will consult the Historical Dictionary, he will find the same Account there of this Son of *Cræsus*, viz. that he was named *Atys*, &c. With regard to *Myrsile*, we read in the same Dictionaries, from the Authority of *Herodotus*, that it was *Candaules* who was called *Myrsile*.

M. DESFONTAINES refers us upon this to *Fulgosius*, who is a more proper Author to consult, says he, than *Zuinger*. But he does not know that *Fulgosius* speaks not a word either of *Atys*, or of *Myrsile*, in his whole Book, no more than *Zuinger* does in his, whence he imagines I have taken this History.

It is surprizing how he could be mistaken in so many different Articles, and in so strange a manner too; and he is no less unhappy in the rest of his Reflections. But what shall we say of his referring us to *Fulgosius*, as long as we have *Herodotus*? It looks as if he had never heard of such a Historian. It is true, it is *Greek* to him; but had he none to apply to upon this occasion? There are few Men of Learning but are able to have expounded this Place of *Herodotus* to him, and would have done it with pleasure.

## XVI.

THERE are some who pretend to teach dumb People, who were deaf from the Womb, to speak, provided there is nothing wrong in the  
the

the Conformation of the Organs of Speech. Upon this I observed, that this Secret seemed to be of no use but to satisfy a piece of mere Curiosity ; and that it was possible, by a particular Art, to make that kind of dumb People articulate certain Syllables, but not in such a manner as to enable them to keep up a Conversation. I added, that *Ammannus*, in his *Treatise of the Deaf speaking*, teaches a Method of making that Class of deaf People speak ; but that this Method required so much pains and trouble on the part of the Teacher, that it seemed to be scarce practicable. That ingenious *Englishman Wallis*, as I said, was the Inventor of this Art ; and the above-mentioned Dr. *Ammannus*, a Native of *Florence*, and a celebrated Practitioner at *Amsterdam*, put it in practice, after having considerably improved it ; but, to repeat what I said above, it is an Invention more curious than useful, whatever Encomiums have been bestowed upon it by the learned *Zuinger*, Physician of the University of *Bale*, who advances, that Dr. *Ammannus* had made a great many who were born deaf speak *perfectly well*, by the Method above-mentioned. This Expression *perfectly well* seemed to me rather too strong ; but, excepting that Word, I said that what *Zuinger* advances must not be looked upon as altogether absurd. A very good Instance of the Truth of this I had from Dr. *Winslow*, President of the Faculty of Physicians at *Paris*, who assured me, that he saw at *Haerlem* a rich Merchant's Daughter, who was born deaf, and was taught by the same *Ammannus*, so as to answer most Questions that were put to her,

her, provided she saw the Motion of the Lips of those who conversed with her. The Doctor further told me, that he had conversed with her himself; and one day, as he asked her a Question with his Face turned from her, she did not give him any Answer, because she could not examine the Motion of his Lips. Hence I concluded, that this Art of making those who are born deaf to speak, could by no means be of any great use to Society, and that the Expression *perfectly well*, which *Zuinger* makes use of, was not at all proper.

Is there any thing in this Detail that could authorise *M. Desfontaines* to make me contradict myself, as you will see he does, in saying, I agree nevertheless that *Ammannus practised this Secret with Success at Amsterdam*, when, on the contrary, I scrupled the Propriety of saying, that he taught those deaf People to speak *perfectly well*? If I was not persuaded of the perpetual Heedlessness of this Observator, I should be apt to reproach him here with want of Candour.

HE seems surpris'd that I have said nothing of the celebrated *Dr. Wallis*, Professor of Mathematics in the University of *Oxford*, who shewed at *Sorbiere* a Person dumb and deaf, whom he had taught to read. I might likewise, continues he, have quoted *Van-Helmont*, who, in the Year 1657, published a Method of making the Deaf understand and answer you; intitled, *Alphabeti verè naturalis Hebraici brevissima delineatio*. But that a Man who reproaches me for dealing in the Marvellous, and quoting extraordinary Cases, *though they should be false or uncertain*; that such a Man, I say, should not be sensible, as I have al-

ready

ready observed, of his falling into the same Fault for which he reproves me, is somewhat strange. But however that be, the Reason why I have not given more Instances of People that were born deaf, who, according to certain Authors, have learned to speak; is, that I endeavoured to follow the Advice of a great Master, *viz.* that we ought sometimes to be diffident, even of the Truth itself, when it approaches too near the Marvellous. I might, when I was talking of the Merchant's Daughter at *Haerlem*, have instanced the Woman of *Amiens*, mentioned in the *Observations curieuses sur tout les parties de la Physique*, Tom. 2. Or, *Curious Observations upon all the Parts of Physick*, Vol. 2. But I said nothing at all of it, for the Reason above-mentioned. The History is this. In the Town of *Amiens*, in the Year 1700, there was a Merchant's Wife, who having quite lost her Hearing, understood whatever was said to her, by looking intently at the Mouth of those who spoke to her. They add, That People could converse as easily with her, as if she had heard ever so well, and even more easily in one sense, because, say they, you was not obliged to speak high, and she could understand whatever you said to her, even when you spoke so low as that you could not hear yourself. We are further told, That when People spoke to her in any other Language than French, she was immediately sensible of it, and would tell them she did not understand that Language. To confirm the Truth of this, they add, that it was certain in all its Circumstances; but I must beg leave to say, that it is very uncertain in all its Circumstances. And indeed, does it not appear extravagant

extravagant to say, 1. That you could converse as easily with a deaf Person (who is supposed to have been absolutely so) as if she had heard never so well? 2. That she could understand every word you said, even when you spoke so low, as that you could not hear yourself? 3. That when you spoke to her in any other Language than *French*, she should presently be sensible of it, and tell you that she did not understand that Language. But there is one thing very doubtful, and that is, whether this Merchant's Wife, who, as they say, was absolutely deaf, might not a little overact her Part; and whether she was quite as deaf as she pretended? To whom shall we apply, in order to determine this? Or, is her own Word to be taken for it? Upon this occasion therefore, I shall repeat that great Precept, which I quoted before from our Poet:

*Jamais à vos Lecteurs n'offrez rien d'incroyable,  
Le vrai peut quelquefois n'être pas vrai semblable.*

I MUST put this History of the deaf Woman at *Amiens*, in the same Class with that of the Girl mentioned in the same Observations, Vol. I. She was deaf (but they do not say whether she was born so, or not) and yet understood what her Sister spoke, only by laying her Hand upon her Mouth.

## XVII.

M. DESFONTAINES observes, that I have advised Women who have a masculine Voice, to gargle their Throats every Morning.



ing with Water and Verjuice, mixed in equal quantities, to put a good deal of Purslane in their Broth, and eat it plentifully in Sallad ; to abstain altogether from Coffee and Chocolate, Wine of every kind, and all vinous Liquors ; and never to listen to any one that sings with a very masculine Voice. I have added several other Helps besides ; but from the last-mentioned one *M. Desfontaines* draws a very singular Conclusion, *viz.* That for the very same reason, Women ought never to converse with Men. I had just told him, that such People ought never to listen to any one that sings with a very masculine Voice ; but he excepts the Women, and concludes, that according to this Advice such Females ought only to converse with their own Sex ; as if the Contagion of a masculine Voice was not more to be dreaded in those cases from those of their own Sex, than from the Men. It must be owned, that our Author is a little too hasty here. To conclude, I knew a young Lady, who, by affecting to sing like a Man, got a very hollow rough Voice, and died consumptive.

## XVIII.

AS to Men who have an effeminate Voice, I advise them, as *M. Desfontaines* observes, to accustom themselves frequently to sing a Base ; to put their Mouth to the Hole of a Hog'shead that is open above, and make it echo to their Voice, which must be as hoarse as possible ; to pronounce frequently, but especially in the Morning when they get up, these two  
Vowels,

Vowels, *A* and *O* ; but to do it as hollow as they can. *Those Savages*, says *M. Desfontaines* upon this occasion, *who in their religious Ceremonies are accustomed to cry as loud as they can AO, AO, are never in any danger of having effeminate Voices.* I must observe upon this, that those Savages do not pronounce these Syllables in the manner *M. Desfontaines* imagines ; but in their religious Ceremonies they make a howling Noise, as if they did pronounce them : however, these Howlings are not formed in the bottom of the Throat, but in the upper and fore-part of it, and consequently can have no effect in disposing the Larynx to take a larger Diameter, which nevertheless is necessary in order to make the Voice hoarser. Now, what becomes of the Comparison which our Author makes of those Savages ? Let them cry *AO, AO*, as long as they please, their Voice will never become more masculine for it, in the manner that they do it, whatever *M. Desfontaines* may say to the contrary.

I LIKEWISE advised young Men who have an effeminate Voice, to tie a Pair of small Tongs with a bit of Packthread to one of the Fingers, and then to put the Finger into the Ear of the same side, and press it strongly against it, so as to shut it quite up. After this they are to strike the Ends of the Tongs against a Chest, or some such thing, and adjust their Voice to the hoarse Sound which the Tongs communicate to the Ear. I have observed, that this last Method was none of the least effectual. *M. Desfontaines* takes occasion to be very witty upon this, saying that I should likewise

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wife have advised them to listen to large Bells ;  
but above all, to the lowing of Bulls and Cows.

La fine raillerie !  
Mais sur tout que d'esprit !  
Fut-il rien en la vie,  
De si joliment dit ?

*A Wit, Gadso ! a damn'd shrewd Blade !  
Was ever thing so smartly said ?*

M. Desfontaines asks if all these *burlesque Methods*, for so he calls them, are able to change the Disposition of the Trachea, and all the Organs of the Voice ? *I cannot believe this*, says he. What a pity it is, that such a Connoisseur as he cannot believe it ! But, in short, all the Methods proposed, appear burlesque to him. And who dares call them otherwise, after he has said the word ?

### XIX.

HE concludes his Paper with a History which I quoted, upon which he is no less witty, than he was in recommending the Sound of large Bells, and the Lowing of Bulls and Cows. The History is this :

“ AN imprudent Custom, *I said*, which  
“ frequently accompanies that of making  
“ Children tell over a great many Tales and  
“ Fables one after another, is the burdening  
“ their Memories with a great Number of  
“ Prayers, which they make them repeat in  
“ the same manner. A singular Instance of  
“ which I happened to see so lately, that I  
“ cannot pass it in silence. “ A

“ A YOUNG Lady of Condition, who had  
“ a Governess along with her, was present  
“ some Weeks ago at Mass, in a Church where  
“ I happened to sit very near her. The  
“ Child, with her Eyes cast down, which she  
“ raised now and then, to see if her Gover-  
“ ners observed her, repeated one Prayer after  
“ another, with a low Voice, but very distinct-  
“ ly. One Prayer was no sooner ended than  
“ she began another, after that a third, and  
“ so on, without ever shutting her Lips a  
“ moment. The Governess, who did not  
“ open her Mouth herself, regarded with an  
“ Air of Approbation her young Pupil, who  
“ spoke herself quite out of breath. This  
“ encouraged her, and she went on fatiguing  
“ herself still more and more. A Lady of  
“ Quality, who chanced in the same manner  
“ with myself to be present at this Sight, and  
“ in great pain for the young Girl, touched  
“ her Mouth gently with her Fan, in order  
“ to make her shut it. The Child still pro-  
“ ceeding, I could not help telling the Go-  
“ verness, that this Exercise would certainly  
“ render her consumptive, or at least make  
“ her short of Breath ; but all was to no pur-  
“ pose. The young Lady, who was other-  
“ wise very handsome, and had a very lovely  
“ Person, had her Face extremely pale, and  
“ bloated, which made me add to the Gover-  
“ ners, that these Imperfections were very  
“ probably the Effects of those vehement De-  
“ votions. But this made as little Impression  
“ as what I had said before ; so, as soon as  
“ Mass was over, I left the Pupil and Gover-  
“ ners ;

“ nefs ; whom, neither the Lady nor I could  
 “ prevail upon to ſpeak ſo much as a Word.”

M. Desfontaines pretends to be very merry upon this. He ſays, *It is very probable that other Governeffes will give more heed to thoſe important Leſſons which I have given them in the Orthopædia ; that thoſe Leſſons being put in practice, will make all bodily Defects diſappear ; that henceforth every body will have a good Addreſs, and FINE ATTITUDES ; that, Thanks to the Orthopædia, all Mankind will in time become handſome.*

IF this Sneer, which has no relation to the Subject he was upon, has any Wit in it, I am ſure it is very inſipid :

*Riſu inepto res ineptior nulla eſt.* CATUL.

Befides, I have ſufficiently explained myſelf before upon the word *Attitude*, which he thinks proper to bring in again here ; but I ſhall not repeat what I have ſaid upon it.

To conclude, I muſt obſerve, that if the Author of the *Observations upon modern Writings*, be not more exact in his other Remarks which he has publiſhed ſo long and ſo obſtinately, than he is in theſe, he muſt excuſe his Readers from putting a great deal of confidence in him.

BUT it is impoſſible he ſhould be exact, and that for three Reaſons ; firſt, becauſe he pretends to canvass every Subject, inſtead of chuſing thoſe only which are ſuited to his Capacity \* ; ſecondly, becauſe he is too haſty in publiſhing his *Observations*, and does not allow

\* *Sumite materiam, veſtris qui ſcribitis æquam Viribus.* HORAT. de Arte Poët.



allow himself time to digest them; thirdly, because he is not ambitious enough of acquiring the Character of an impartial Judge, which he ought to aspire at, and prefer to the low Consideration of Gain. You may see what a celebrated Ancient says of certain Criticks his Cotemporaries, who were too careless of their Reputation in this respect, and of whom he complains in a Letter to his Friend \*.

XX.

IT is now full time to examine the Letter, which has something quite new in the Turn of it, and to which we give the Title of *The lucky Interview upon the River*, as being most applicable to it; for it begins with those very Words. The Letter is writ by M. *Desfontaines*, and the Subject of it is his Criticism upon the *Orthopædia*, in his Paper of the 14th of *October* 1741. But it will be proper to explain first what was the occasion of it.

ON the 29th of *October* 1741, a Physician belonging to the Faculty, who was returning from *St. Cloud* to *Paris* by Water, happened to be a Passenger in the same Boat with the Abbé *Desfontaines*, whom he knew very well by sight, tho' the Abbé knew nothing of him. This Gentleman presently took it into his head to salute M. *Desfontaines* in a familiar way, without discovering to him who he was. 'Your Servant, Mr. *Desfontaines*, says he, how do you do?' 'I, Sir, replied the Abbé; I have not the honour of being acquainted  
VOL. II. O " with

\* Cic. ad Atticum, Lib. 1. Epist. xvi. *Fuerunt quos fames magis quàm fama commoverit.*

“ with you.” “ But, I, Sir, answered the  
 ‘ Physician, have the honour to know you  
 ‘ very well by repute. I sometimes read your  
 ‘ Papers, and amongst others I have seen one  
 ‘ that is lately published, where you have at  
 ‘ full length taken to task a Book intitl’d *Or-  
 ‘ thopædia.*” “ That is true, answered the  
 “ Abbé ; well, what do you think of it ? ”  
 “ I will own to you very ingenuously, said the  
 ‘ Doctor, what I think of it ; and that is,  
 ‘ after having very carefully read what you  
 ‘ have said of that Book, I find you are mis-  
 ‘ taken in a great many Particulars ; and if you  
 ‘ desire me to give you an Instance of this, I  
 ‘ will tell you that what you have advanced  
 ‘ upon the word *Ulmaria* does not appear to  
 ‘ me to be just ; for, first, it is not true that  
 ‘ the word *Ulmaria* is in the *Pædotrophia* of  
 ‘ *Sainte-Marthe* ; secondly, that M. *Andry* has  
 ‘ translated it by *l’Herbe d’Ormes* ; thirdly,  
 ‘ that he has *enriched his Herbal with it.*” “ How  
 “ do you make out all this, answers the Ab-  
 “ bé ? I will examine into the Affair, and if  
 “ it is necessary, will explain myself upon it  
 “ in the Paper which I am to publish the  
 “ Week after *Martinmas.*” “ Those are not  
 ‘ the only Places, replied the Physician, which  
 ‘ want to be corrected ; there are a great num-  
 ‘ ber besides.” “ If that is the case, says M.  
 “ *Desfontaines*, you will do me a great plea-  
 “ sure if you will but be at the trouble to put  
 “ your Reflections into Writing, and send  
 “ them to-morrow Morning, if you can, to  
 “ *Chaubert*, my Bookseller.” “ Agreed, an-  
 ‘ swered the Physician, I will be sure to do it.’  
 The Conversation turned then upon other Sub-  
 jects ;

jects ; and amongst the rest, upon the *Journal des Sçavans* ; which, M. Desfontaines affirmed, had produced nothing valuable since the Abbé Bignon was first concerned in it, and less now than ever. The Physician, who knew that M. Desfontaines had a pique against the Abbé Bignon, who found it proper in the Month of April 1727, to excuse him from having any more to do with the *Journal des Sçavans* \*, imputed his talking so slightly of that great Man to the Affront which he had received from him. As to the Reflections which he made upon the *Journal*, which is now published, the Physician judged that they likewise must be owing to some particular Affront. As

O 2

soon

\* *A long time before M. the Abbé Bignon discharged M. Desfontaines from being any further concerned in the Journal, he communicated to me his Design of doing it, in the following Letter.*

*L'Isle-Belle September the 5th, 1724.*

“ I am not at all surpris'd, Sir, that the Bookseller  
“ was of opinion, that M. Desfontaines might very  
“ well be spared in the Number of the Journalists.  
“ I have both assured him and some of his Relations,  
“ that unless he altered his Manners quite, it would  
“ not be in our power to keep him in much longer.  
“ I beg you would call a Meeting against the 9th  
“ of this Month, when I will endeavour to be with  
“ you ; for the Work ought to go on for all the Va-  
“ cation.

“ I have sent you a Memoir which M. the Abbé  
“ S. Pierre has address'd to me, intreating me to  
“ put it into your hands to examine at your Lei-  
“ sure.

“ You know with what Sincerity I am, Sir, your  
“ most humble and most obedient Servant,

L'ABBE' BIGNON.

soon as they were got the length of the *Pont-Royal*, the Doctor made himself known for my Son-in-Law, to the Weekly Writer, who was extremely surprized, and thus they parted. The Doctor forgot to perform his Promise next day to M. *Desfontaines*; but he, impatient, wrote that same day to M. *Dionis* my Son-in-Law, the following Letter, with two different Addresses, the second of which is to me. M. *Dionis* being out of the way when the Letter was delivered, it was carried to me, and upon seeing the second Address, I broke it open, and read as follows :

*The Lucky Interview upon the River.*

A LETTER OF M. DESFONTAINES.

“ I Am charmed, Sir, with our lucky Inter-  
 “ view upon the River. I intreat you to  
 “ send me the Remarks which you promised  
 “ me upon the *Orthopædia*, of which I shall  
 “ give a second Abstract, to be published the  
 “ Week after *Martinmas*s. Point out those  
 “ Places, which you would have me insist  
 “ most upon. I am mightily pleased with  
 “ M. *Andry*’s Book, which I find both useful,  
 “ and entertaining. I shall explain myself  
 “ upon the Subject of *l’Herbe d’Ormes*; I  
 “ see I have been a little too hasty upon it.  
 “ Be so good likewise as to lend me the Poems  
 “ of *Sainte-Marthe* and *Quillet*, and I will  
 “ return them faithfully. I have the honour  
 “ to salute M. *Andry*, the *Nestor* of Medicine  
 “ and Letters, and to be sincerely, Sir, your  
 “ most humble and most obedient Servant,

*Paris, October 31.*

1741.

DESFONTAINES.

## XXI.

M. DESFONTAINES acknowledges in this Letter, that he was a little too hasty in his Remarks upon one Part of the *Orthopædia*. If his being convinced of this could but lead him to discover that he is too hasty in all his Observations, it would be a great advantage to him ; for then perhaps he might correct himself. When I say that he is too hasty in all his Observations, I mean not only such of them as he hath published in his Criticism on the *Orthopædia*, and which I have refuted ; but some of greater consequence, and which I have come to the knowledge of by very strange Letters which he has addressed to me, laying to my charge things very little to his purpose, and so indecent, that I was never capable of writing them ; nay, which was extremely foolish, he affirmed them to be mine, while in the mean time he had some things that were really mine in his hands, which were writ in such a manner as they must necessarily confront him. To say that a Man who behaves in a such manner is in too great a haste, is by no means the harshest Reflection the Case would bear. To copy Manuscripts, and without producing any Original to put them into the Bookseller's hands, in order that they may be exposed in their Shops, giving it at the same time to be understood that those Copies are agreeable to what I have writ, is acting in such a manner, I must say it again, as no Man would do who was not too rash. But I return to *the lucky Interview upon the River*.



HE says there, that *my Book gave him a great deal of Pleasure, and he found it as instructing as it was entertaining*; which differs widely from what he has said in his Criticism upon it. At first it was a Performance that deserved nothing but to be laughed at. *My important Precepts*, says he, in a sneering way, *will make all bodily Defects disappear. Every body will now have a good Address and FINE ATTITUDES. Thanks to the Orthopædia, all Mankind will, in time, become handsome.* But now he leaves off railing, he is much pleased with the Book, and finds it as instructing as it is entertaining. What a Cast of Mind must this Critick have! He calls me further, the *Nestor* of Physick and Learning. What a great Change is here! At first I proposed very *ridiculous* Methods, and deserved to be sent to hear *the lowing of Bulls and Cows*; but now I am the *Nestor* of Physick and Learning. What unaccountable Shuffling is here?

THUS, you see M. Desfontaines thinks nothing of contradicting himself; and ay, and no, are both alike to him. He says, in his Paper, that *you may judge of the Mind very well from the Form of the Head, when it is flat and round behind*; and he adds, that *I ought to have spoke of this Sort of Heads.* Of what Figure is his, I wonder! Perhaps I might have been tempted to venture some Conjectures about it; but, though it may be shaped like that of other Men outwardly, both before and behind, it is certain, that to consider what Sort of Intellectuals he must have to write in the manner he does, one would think his Head should have something very particular within. He promises in his Letter, to give a second Abstract  
of

of the *Orthopædia* ; but whether he keeps his Promise or not, or whether he replies to this Supplement of the *Orthopædia*, if he thinks it necessary, I am resolved to be quite silent for the future. He desires M. *Dionis* to lend him the Poems of *Sainte-Marthe* and *Quillet*. This looks as if he had never read them ; how could he undertake then to speak of them ?

XXII.

I CANNOT conclude my Observations without doing M. *Desfontaines* a piece of Justice, which I think is due to him ; and that is, that although he proceeds very rashly, yet (as I hear) he has rejected some absurd Articles, which he was advised to add to those he published in his Paper of *October* 14, 1741. I shall here quote a few of them. 1. The first is, that in the Work which is expressly dedicated to the Art of correcting the Deformities of the Body, *I have had recourse not to Masters of that Art, but to La Fontaine, Despreaux, Voiture, la Bruyere, and Virgil*. This Railery seemed to him to be a little ill grounded, so he durst not venture it.

2. THAT in the same Book, *I have fallen foul upon some judicious Reflections which the Secretary to the Academy of Sciences had made upon Paint*. M. *Desfontaines* finding it was false, that I had reflected upon the Secretary M. *de Fontenelle*, did not think it proper to risque this neither, though in the mean time he has ventured upon others which have as little Truth in them.

3. THAT there is not one, either amongst the Physicians or Surgeons, who does not know that the Parotids are Glands, which receive nothing from the Brain.

THERE were several other Absurdities proposed to M. *Desfontaines* ; but he took care to avoid them, as well as the two first. As to the last, they say he had a strong Inclination to have inserted it, if he had not consulted certain Persons (I do not know whether they were Physicians or Surgeons) upon it, who represented to him that he would very much expose his own Ignorance, if he advanced *that the Parotids receive nothing from the Brain, and that there is none amongst the Physicians and Surgeons, but knows this.*

ONE Circumstance which deserves very well to be here taken notice of, with respect to those Glands, is, that People who are subject to Blearedness of the Eyes, Running at the Nose, and Catarrhs of the Brain, as they are called, frequently have the Parotids obstructed and inflamed. A great many Authors alledge, that they are obstructed by a thick, cold, and pituitous Humour, which distils as a Recrement from the Brain. *Mercatus* quotes *Galen* upon this, who says, that when hot and thin Humours are thrown upon the Brain, they produce Deliriums and Hemorrhages ; but if they are thick and crude, they commonly cause Sleepiness and Obstructions of the Parotids. *Mercat. lib. 3. pag. 2.* This Author not content with having quoted *Galen*, adds, that when the Head happens to be loaded with acrid and viscid Humours, Nature determines them to the Glands of the Ears, and it is this that occasions

casions the Swelling of the Parotides. There is another Author, who is no less particular upon this Subject; asserting, that the Swelling of the Parotids is caused by a Collection of Blood, Bile, Phlegm, or melancholick Humour; that it is also frequently produced by malignant and pestilential ones; but of whatsoever nature these Humours are, they proceed either from the whole Body in general, or from the Brain in particular. *Senn. Lib. 5. c. 12.*

HOWEVER, it is not the only Use of the Parotids to absorb the superfluous Moisture of the Brain, they serve likewise to separate the Spittle that flows into the Mouth; which has made some People believe that this last is their only Use. But an exact Knowledge in Anatomy teaches us that all the Glands of the Head, those of the Tonfils, Uvula, Palate, Gums, Lips, the Salival Glands, those of the Neck; and, in short, all the Glands below and about the Ears, have a communication with one another by means of their Nerves, Arteries, Veins, and excretory Vessels. Now it is certain, that besides the Uses which must be allowed them with respect to the Saliva, they are likewise of very great service (especially the Parotids) for receiving and sending off the superfluous Humours of the Brain. *Zuinger*, that great Practitioner, observes, that when the Parotids swell in the Lethargy, and the Sleepiness does not abate, it is a sign that Death is fast approaching. What this Author says, is confirmed by Experience; for who does not know that the Lethargy has its Seat in the Brain, and that it proceeds from a serous Humour obstructing its Vessels? Thus the same

Author gives a very accurate Description of it in these Words: "The Lethargy, *says he*,  
 " is a perpetual and obstinate Necessity of  
 " Sleeping, attended with a continual Fever,  
 " a general Forgetfulness of every thing, a  
 " total Suspension of the external Senses; and  
 " proceeding from a viscid Humour, and  
 " sometimes from Pus itself, diffused through  
 " the Cavities of the Brain, whereby its Vessels are compressed."

THAT the most part of sleepy Diseases proceed from a superfluous Serum, which oppresses the Brain, is an Opinion in which all the best Practitioners agree. Anatomy puts it out of all doubt, because in opening the Heads of those who die of a Lethargy, there is always a good deal of Water found in the Ventricles of the Brain, as *Etmuller* remarks after *Willis*, and Experience demonstrates it. *Etmuller. Colleg. Pract. Tom. 2.*

BUT what plainly demonstrates that the Lethargy, amongst other sleepy Diseases, proceeds from the Brain's being loaded with Phlegm; is the Method of curing this Disease by applying blistering Plaisters sometimes to the Neck and sometimes to the Parotid Glands; for as *Etmuller* further observes, those Diseases are often cured by a Swelling of the Parotids. *Interdum soporosi affectus per Parotides resolvuntur.* *Etmull. Coll. Pract. Tom. 2.*

THE deceased Dr. *Maillard*, a celebrated Physician of the Faculty of *Paris*, wrote an excellent Thesis upon this Subject, which he defended before the said Faculty. The Thesis is founded upon this Principle: That the Parotid Glands drink up the Humidities of the Brain. It is upon this Question: *An Parotis*  
*unica*



*unica Lethargi Vindex? Whether a Swelling of one of the Parotids only is sufficient to cure the Lethargy?* In this Thesis, amongst other Remarks, are contained the following :

“ THE Lethargy would be incurable, unless  
 “ there were open Passages, by which the  
 “ Head may purge itself. Hence it is, that  
 “ in this Disease, a Load of Humours fre-  
 “ quently falls upon the Parotid Glands.  
 “ *Inde frequens in Lethargo decubitus humoris in*  
 “ *Glandulas Parotides.*

“ IN the Lethargy, when the Head is load-  
 “ ed with Humours, if there is no more than  
 “ one of the Parotids swelled, it is not able  
 “ sufficiently to clear the Brain, because it is  
 “ very difficult for such a large Quantity of  
 “ Phlegm to find room in only one of those  
 “ Glands.”

You see from what has been here observed, in what an Absurdity M. Desfontaines would have engaged himself, if he had advanced that the Parotids are Glands which receive nothing from the Brain, and that there is none amongst the Physicians and Surgeons who is not of the same opinion.

How many Blunders would this Weekly Observer have avoided, if he had been as diffident of all the Articles which he has writ, or was advised to write in his Paper of *October 14, 1741.* and which gave occasion to this Supplement of the *Orthopædia?*

XXIII.

I HAVE observed in the second Volume of the *Orthopædia*, that the wandering of the Eyes proceeds frequently from keeping them  
 O 6 fixed

fixed too long, and too often upon certain Objects which exhale an Odour pernicious to them; as, 1. Upon certain Colours newly pounded; whence it is, that a great many Painters have an unsettled Eye. 2. Upon dead Bodies opened; and hence a great many Anatomists, who are always employed in dissecting, have this Defect in the Eye. I added, that I made use of the Expression, *a great many*, because neither all the Anatomists, nor all the Painters are remarkable for this Defect; and there are several of both who have the Sight very steady, which is owing to their Eyes being naturally strong. But I added at the same time, that the Observation was nevertheless true in general; and, I knew, amongst others, a young Anatomist, who, by having applied to Dissections from his Childhood, and always had then, as he has still, his Eyes exposed to a cadaverous Steam, was become an Example of what I there advanced; not to speak of that wan, livid Complexion, which he had from the same Cause. M. *Hunauld*, Professor of Anatomy, has applied this to himself, and alledges that I intended by it to point him out. But I can assure him, that was by no means my Intention, and he is greatly mistaken in it. In the mean time I imagine, that this provoked him to insert in a Thesis, which was defended before the College of Physick at *Paris*, the 6th of *March*, 1742. the following Paragraph which succeeds to several Passages which he has copied from my *Orthopædia* \*, as if they did not belong to me, but to himself.

“ HAD

\* In the first Corollary of the Thesis M. *Hunauld* has copied what I said of the Enlargement and Diminution

“HAD these Causes been attentively considered by a Physician not unskilled in Anatomy, the animal OEconomy, and the practical Part of Physick, they would have furnished him not with old Women’s Fables, but with useful and learned Principles for his *Orthopædia* †.”

I SHOULD expect that M. *Hunauld* would disown the Expression *old Women’s Fables*, in the same manner as M. *Desfontaines* has done that of the *Herb of Ormes*, in the lucky Interview upon the River; if the Reflections which M. *Desfontaines* has forced from me upon that account, do not hinder M. *Hunauld* to follow his Example.

THOUGH this *Supplement to the Orthopædia* was only calculated to refute the Criticism which M. *Desfontaines* has writ upon it; yet I presume the Reader will readily excuse this twenty-third Article.

minution of the Waist, according as one stands or lies; which is likewise observed in the Memoirs of the Academy of Sciences.

In the second Corollary, he has copied in the same manner, a good part of what I have said in the *Orthopædia*, upon the Mischief which Children may receive from being ill-swaddled.

† *Hæ causæ à Medico, partium structuræ, animalis œconomix, & artis clinicæ haud inscio, sedulo expensæ, non aniles nugæ, sed utilia doctaque Orthopædiæ fundamenta suppeditarent.* Corol. II.





A  
L E T T E R

F R O M

M. C O P P E R O,

D O C T O R and P R O F E S S O R of  
P H Y S I C K in *London*,

T O

M. L. D. S.

S I R,

**T**H E R E is fold here a *Journal de Sçavans*, dated at *Paris*, in *November* 1741, where the *Orthopædia* is placed in a very unfavourable light. But, in my humble Opinion, the Reproach returns upon the Journalist himself; and for three Reasons. The first is, that an un governed Heat prevails through the whole Paper; the second, that he has not once quoted the *Orthopædia* in a fair way;

way ; and the third, that the Author seems to be quite a Stranger to Anatomy.

As to the first, it is not possible for more Passion to be discovered in writing. The Journalist must certainly have been much beside himself, to throw out his Venom, even upon the Licensers of the Book, against whom he declaims without any Decency.

WITH respect to the Quotations, must not every honest Man who has read the *Orthopædia* be shocked at first sight, when he observes the following Words concerning the Division of the Preface, falsely ascribed to the Author of the *Orthopædia*, as if they were really his ? “ We have divided the Preface “ into five Articles ; the first, is the Application of the Title of *Orthopædia* ; the second “ and third, are the Abstract of the *Pædotrophia* of *Sainte-Marthe*, and of the *Callipædia* of *Claude Quillet* ; the fourth is the Plan “ which we have laid down for the *Orthopædia*.”

WHERE is the fifth Article, without which the Division is lame ? It seems the Journalist thought fit to suppress it ; but, if you will take his Word for it, it is forgot in the *Orthopædia*. What unfair Treatment is this ! But this is not all ; he has thought proper to put the word *Application* of the Title, instead of *Explication* ; though the Author had expressly said, that instead of *Application*, which was put in by a Mistake in the printing, it should be read *Explication* ; but the word *Application* being ridiculous here, the Journalist found it would answer his Purpose better to leave it upon the Author.

THIS



THIS is all with regard to the Division of the Preface; let us see next how he treats the Book itself; and here we shall find several other unfair Quotations.

WHO can help being shocked at the Journalist, when he says, that in the *Orthopædia*, where the Author pretends to *teach the Art of correcting the Deformities of the Body*, he has recourse, not to the Masters of that Art, but to la Fontaine, Despreaux, Voiture, la Bruyere, and Virgil? That he has given us a curious Dissertation upon the following Phrases: *The witty Eyes, the sprightly Nose, the good Nose, the Nose turned towards the Convent?* That he has translated the word *Ulmaria* by the *Herb of Ormes*? Upon which occasion the Journalist applies the heavy, thread-bare Joke of *Wine of Mallows*, instead of *Malmsey*.

WHO can help being shocked at his imputing to the Author of the *Orthopædia* this Notion; That Shortness of Breath, or Puffing when one speaks, might be the Effect of a singular Devotion, of which *he wished very much to see an Instance?* which makes the Sense quite burlesque; for our Author's Words were, *of which he had seen an Instance*. The Journalist however affirms, (Page 658.) that he has transcribed all the Quotations faithfully, and has always made use of the Author's own Expressions. He adds, that he has done him the same Justice which he did all the Authors from whom he had made Extracts, either physical or literary; and for which he had gained the Applause of the Censors of the Faculty. He should have said, *the same Injustice*.

WHO

WHO can help being shocked at the Journalist, when he makes the Author of the *Orthopædia* quote the following wretched Verse, as from *Despreaux*,

*Elle tremble & sur lui roulant ses bagards ;*

And this Line, as the very Words of *Plautus*;

*Nam in fermento tota est IRA TURGET mihi.*

As likewise the following extravagant Verses, as if from the Comedy *des Visignaires*, which are not to be found there, and have no kind of Meaning :

*Doncques, rigoureuse Cassandre,  
Ses yeux entre doux & bagards,  
Par l'optique de tes regards,  
Te vont pulveriser en cendre.*

WHO can avoid being shocked, when this Journalist says, that the Author of the *Orthopædia*, in order to confirm what he had said of the *Volubility of Children*, tells us, *That Ascanius followed his Father with unequal Steps?* I have read the *Orthopædia* very carefully, and defy any body to find that he has said one single Word of this *Volubility*, as he calls it. There is Invention for you ! But what can he mean by this *Volubility* ?

WHO can help being shocked at the Journalist, when he tells us that the Author of the *Orthopædia* says inconsiderately, that *your low-life Girls have always a shining Complexion ; that those Hands which have Knobs upon them resembling*

306 *A Letter from M. COPPERO,*

*sembling large Heads of Nails, are only fit for Boxing ; that People commonly say of Men of Courage, that they have Blood in their Nails, and that it is very true ?*

WHO can help being shocked at him for advancing, after he has curtailed M. Andry's Description of the Nose by more than the half, that it is the very same with that in the *Orthopædia* ?

WHO can help being shocked at him, when he says, contrary to all Truth, that the Author of the *Orthopædia* has in that Book reflected upon the perpetual Secretary of the Academy of Sciences, a Man of so much Merit, and for whom it is well known M. Andry had always a very particular Respect ?

WHO can help being shocked at him for charging the celebrated M. Chirac with this Proposition, That *the Nose is an Excrecence of the Flesh* ?

I PASS over a great many Absurdities and unfair Quotations, which are no less provoking than those I have mentioned.

IN order to be convinced of the Journalist's Ignorance with respect to Anatomy, you need only read what he has said upon the *Parotids*, the *Bronchocele* ; and the *Paresis*, which is a Contraction, or crooking-in of the Fingers, attended with a Palsey. In the mean time he has the Assurance to pretend to instruct his Teachers ; but he ought to remember the Proverb, NE SUS MINERVAM.

I MUST not conclude this Letter, without taking notice of some very odd Arguments which the Journalist makes use of in the course of his reasoning. He pretends to cry down the Merit  
of

of the *Orthopædia*; because, says he, the Subject is disagreeable upon account of the many Particulars which must be taken notice of in it, and which Physicians have thought below them. As if this, on the contrary, did not recommend it.

HE cannot bear M. Andry's finding fault with a certain Author, for calling the Nose, an *Excrecence of Flesh*: upon this occasion he argues thus;

"ALTHOUGH the Nose, says he, was only  
" an Excrecence of Flesh, would the want  
" of it be less a Deformity upon that account?  
" Is it only because the Nose is  
" composed of Bones and Cartilages, that  
" it is looked upon as necessary to give  
" the Face a regular and graceful Appearance."

WHAT he says upon Mechanics is quite as trifling. " The Author of the *Orthopædia*,  
" says he, is so singular in his Notion of  
" Mechanics, that he thought himself obliged  
" to communicate it to the learned  
" World. He says there is such a just Proportion  
" in the Symmetry of the human  
" Body, that the whole Science of Mechanics  
" is founded upon it. Hence the Measures  
" of the Inch, the Span, the Cubit, the  
" Pace, &c. have taken their Origin. Without  
" these Proportions and Measures then,  
" there would have been no Mechanics, because  
" this Science is entirely founded upon them."  
This Argument of the Journalist's is a downright Syllogism, so we must say nothing against it.

I MUST not forget to tell you, that the Journalist concludes with a gross Imposition, but  
he

he may come to be bit himself at last. He is as yet but a Novice in the Task which he has engaged himself in : After he has pursued it for as many Years as the Author whom he foolishly attempts to ridicule, then he may venture to speak of other People. I was at *Paris* when the Hands were changed in the Journal, and shall tell you what I was witness to concerning it, and which our Journalist himself could not be ignorant of.

MESSIEURS *Andry* and *Burette*, the two oldest Journalists since the Year 1702, threw up their Share in the Journal about the beginning of the Year 1739, upon account of the great number of Years which they had been engaged in it, which made them now wish to be eased of it. The other Members likewise gave out at the same time, for particular Reasons : so that the Journal was dropped for several Months, till this new Set of Journalists took it up. This Gentleman, who writes these Remarks upon the *Orthopædia*, is so proud of being admitted a Member of this new Society, that he is quite beside himself ; nay, he goes so far as to imagine himself of the number of the old Journalists. He speaks of the former Journals, as if they had been writ since he entered. The Criticisms, *says he*, which M. *Andry* has interspersed in so many Volumes of our *Journals* : Would not any one imagine from this, that our new Journalist was a Member at the same time with M. *Andry* ? He seems to think, that because he was presented, perhaps in those days, as a Candidate to the Society, he has a right to date the time of his Admission from that ; but he contradicts himself afterwards,



terwards, as you will presently see. He publishes an Invitation by Sound of Trumpet, to all Authors henceforth to have recourse to him, in order to be introduced to the notice of the Publick. He gives them to understand, that *he will treat them to their own Satisfaction, and that they shall find Security for the Accomplishment of his Promises in the Journal itself, since the Society had committed certain Parts in the Journal to other Hands.* It is easy to see that he means *his own Hands.* This I think implies, that he was none of the old Club that carried on the Journal, but a new Hand.

AFTER all, is it not probable that our Journalist is pushing a losing Game? It would be a curious piece of private History to find that it was really the case. I remember that in the Year 1725, M. *Andry* wrote me, that some Booksellers finding that there was a Place in the Journal vacant, had by his means, for he was then Secretary to the Journal, proposed a Member to the President the Abbé *Bignon*; that M. *Andry* immediately communicated the Affair to the President, who was then at *L'Isle-Belle*; upon which he received the following Answer, by way of Postscript to the Abbé's Letter:

“ I forgot to tell you, that if your Book-  
“ sellers will engage the Person whom they  
“ present to you as a Candidate, to make  
“ some Abstracts by way of trial, there will  
“ be no harm in it, provided they send them  
“ to you, and you yourself read them before  
“ the Society.”

*L'Isle-Belle, May 29, 1725.*

THE

### 310 *A Letter from M. COPPERO.*

THE Bookfellers agreed to the Abbé *Bignon*'s Proposals, and engaged the Candidate to make an Extract for a trial. This Extract was read before the Society, as the Abbé *Bignon* had desired; but it did not please, and the Secretary, speaking of the Candidate whom the Bookfellers had presented, writ at the bottom of it in *Diario non admissus*, by way of Answer to the Bookfellers. May not this be the Reason why the Journalist is so much out of humour? The *manet altâ mente* was never so well applied as here. But one ought to be certain whether the Person who presented this Essay, was the same with the new Journalist whom we are talking of; and indeed I cannot affirm that it was. But if it was the same, he now resents the Affront which was put upon him at that time as well as he can, &c.

*I am, S I R,*

*Yours, &c.*

COPPERO.

*London, January 24. 1742.*



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